

THE BETTER WAY

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EDITORIAL.

CHILL is going to be represented at the World's Fair, is the latest news from the State that has just emerged from an aggravating unpleasantness. That means conciliation with Uncle Samuel.

A PREACHER in Williamsburg, N. Y., recently denounced the merry-go-rounds as having an evil influence on the community in which they are tolerated. Evil he who evil thinks.

THE Spiritualism of to-day is the same which has always come to the world when it needed a spiritual revival. Were people to live up to the simple moral teachings which these revivals bring into the world, there would be no longer a need of religion, so called—i. e., morality codified.

CONCERNING Sunday laws, the Springfield Republican says that any modern city of any size, living for twenty-four hours without street-cars, carriages, railroad trains, telegraph, and telephone service or Monday morning newspapers, as well as those sold on Sunday, would be uninhabitable by the great body of the citizens, and would not be tolerated a month.

IN addition to those mentioned in THE BETTER WAY of November 14th, the following names have been suggested as Spiritualism's representatives to the World's Fair: J. J. Moore, Willard J. Hall, F. Evans, Kate R. Stiles, Prof. Loveland, and A. F. Melchers, each receiving one vote. With additional votes for those already named, Hudson Tuttle may be recorded with 105, giving him now 174 votes—which sufficiently discloses the sentiments of Spiritualists on this point, to hardly need further expression.

Was Dunn Piatt a Spiritualist? At all events he seems to have been a believer in the spiritual phenomena to judge by a statement published by him under date of September 25, 1872, and reprinted in Dr. N. B. Wolfe's "Startling Facts of Modern Spiritualism," where it is to be found in the nineteenth chapter of that book. Skeptics may refute this, because the question is asked, as in Lincoln's case, after his demise. But Mr. Piatt could have refuted it himself had he desired to do so, for the book has been in circulation long enough. But he did not, and silence speaks consent.

WHEN the orthodox pulpit begins to defend Spiritualism, the dawn of our recognition in the world is near at hand. Rev. O. E. Baker of the Free Baptist Church, of Lincoln, Nebraska, in a recent sermon, said that he had no sympathy with the method that attempts to explain all the phenomena of Spiritualism by deceptive arts. It was unjust to intelligent and respectable Spiritualists. From other things he said he seems to have had a little experience in the matter. We hope other ministers will soon show the same tolerant spirit and thus be consistent with what they preach. A little light is all that is needed to open the way.

HELEN CAMPBELL, in the thrilling article entitled "In the Meshes of a Terrible Spell," found in the December number of the *Arena*, depicts the power of this newly discovered law or force of hypnotism, its danger when used by ignorant or vicious wicked persons, and the means to counteract its force and thwart criminal designs. The story has a strange fascination to the reader, while the law, thus far disclosed to scientific minds, will startle the Rip Van Winkle's of mental and creedal philosophy. We can not quote without doing violence to the story, and our readers must get the magazine and read it for themselves.

TOGETHER with unwise law-makers our present society system is producing criminals faster than the State is able to care for them. And at the rate that new laws are being created, it will not be very

long before crime will become respectable again, for every man will be a criminal under some human statute. The King case in Tennessee is a fair example of this, while others may be cited that are of a similar nature. Law and order is right when properly applied, but too much breeds anarchy—like attracting like. An infraction on the rights of the people is anarchy in government, and will be met with opposition every time. For it is through anarchy among the people that the anarchy in government is put down.

CONCERNING infidelity, Edgar Sulist says in New York Truth, that there is no merit at all to be ascribed to a man who is faithful to a woman he loves—he ought to be ashamed of himself if he is not; but to be faithful to that vow, we all of us make, and some of us break, even when the subject matter of the contract has evaporated, is distinctly to have ideals—that once a vow, whether of friendship or love, is made, that vow should be sacred, even though the party of the second part prove unworthy of the making of it.—And we would add that seeking in the latter an apology for contracting another vow, places the first below the "second part." To bear in silence is spiritual and attracts the sympathy of angels; for natural law permits no injustice to go unrewarded. And to bear for others or combat the injustice done them is divine and opens the portals of heaven for heaven's inspiration and aid.

BECAUSE others have failed in their efforts to organize the devotees of Spiritualism into a body politic is no argument that should discourage those who are willing to try it again; for success only comes after repeated trials. But because others are ready to make another experiment, it is not necessarily expected that they must be successful. Failures are needed to open the way for others that they may not stumble over the same obstacles, or grope in darkness in seeking a safe anchorage. Without pioneers or crude inventors, the world would never have progressed; and without sacrifice on part of our forefathers we would not now be enjoying the many blessings that are ours. So we must do something for posterity. Failure is not an absolute quantity; for if it were, we would never refer to it or endeavor to benefit by that of others. But fearing it, demonstrates to the intuitive reasoner that it is only a relative condition or quantity that has not disconnected itself from the principle that is yet to be perfected, and it thus becomes a helper in the renewed struggle for success. Leslie Stephen makes a fitting remark to our case when he says: "That which we call progress is for the most part a process of finding the right path by tumbling into every ditch on each side of the way." So many may still have to stagger along the way and stumble. But should such be despised for it? Can it be possible, that, as young as our cause is, it has already unfolded a harvest of Pharisees, who hold themselves aloof from its honest and earnest pioneer workers that are making an honorable endeavor to elevate their much beloved cause? We shall see.

EVIL IN GOOD.

The Saturday Review says: The reports of recent proceedings of the London School Board in the police courts supply some astonishing illustrations of indiscriminating zeal in administering the compulsory clause of the Education Act. At North London some sixty parents were summoned for the non-attendance of their children. It is inconceivable that the persons who are responsible for these prosecutions can read the report of some of these cases without experiencing a sensation of discomfort that might be shared were it not for their slavish devotion to the letter of the law, or, what is worse, to a fetish and a fad. Discretion and common sense seem, however, to be wholly wanting in the majority of the London School Board. Their underlings, at all events, are absolutely incapable of distinguishing the various degrees of naughtiness in cases of absenteeism among children. Education is a good thing no doubt, but education enforced by arbitrary prosecutions, as at the North London Court, is an unmitigated evil. One poor wo-

man who was fined 13s. refused to follow the goaler through the "prisoners' door" to pay the money. "No," said she, "I am not a prisoner, or a thief; and I shan't go through that door."—We may look for similar results here before long. Laws that make criminals are criminal in themselves, and should be brought up as charges against their designers. The intention of such a law is good enough, but its imperfection is due to ignorance or lack of foresight on part of the projectors. Statute law does not excuse ignorance on part of the people when they overstep it; and moral law should not excuse the lack of wisdom in law-makers when they blunder. The principle holds good both ways. Men who lack foresight, therefore, are trespassing when they enter a council-chamber or a legislative hall as one of the body to enact laws. And trespassers there should be dealt with as these very men would do with such who encroach upon their rights. If every legislative body would enact a law that made error in framing a law criminal there would be less aspirants for office. It must come to something of this sort before we can expect purity in government.

BOSTON ORTHODOXY PORTRAYED.

The Rev. L. A. Banks, of Boston, Mass., has put to press, by the Arena Publishing Company, a volume entitled "White Slaves." The volume is an outcome or compilation of a series of sermons delivered in Boston by the author, in which, after personal examinations, he portrayed the poverty, the sin, shame, want, and despair of the lower classes of that city, and the responsibility of the wealthy citizens and business men for such a state of things. It is a terrible arraignment of the Church-going, respectable, and wealthy of "cultured Boston." Being himself a clergyman and pastor of one of Boston's orthodox Churches, he, of course, dare not, if he would, bring the crime home to the Churches of commerce and fashion, where it legitimately belongs. He says: "To my mind, Christianity stands today very much as it did nearly two thousand years ago, when Jesus hung upon the cross between two thieves. The anarchy which, atheistic and reckless, would destroy all law and all property, is one of the thieves, and the devotee of the gold-god of our time, who clutches his money-bags and says, 'I have a right to get all the money I can, and do with it what I please,' is the other thief."

Why, Brother Banks, you have put a representative nineteenth century Church member in the place of a thief, on a cross as a companion of anarchists, when the Church pronounces him a saint and laudates him for his ability to accumulate shekels, and for his generosity in donating to the Church a half penny for every hundred golden dinars which he steals. If the teachings and life of Jesus be true, then he has no Churches in Boston worthy the name.

Your great poet and statesman, just crowned with the glory of immortal life, wrote a parable in verse. It described the visit of Christ to earth to see the result of his first mission and sacrifice. The Church carpeted the streets whereon he trod, lodged him and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him.

But wherever he went he heard the groanings of the poor, and he brought before him the representatives of the Church. The arraignment was terrible. Their defence and their lesson of condemnation we quote, because it is so truthful and pertinent to-day.

Oh Lord and Master, not ours the guilt,
We built but as our fathers built:
Behold these images, how they stand,
Sovereign and sole, through all our land.
Our task is hard—with sword and flame
To hold thy earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep.

Then Christ sought out an artisan,
A low browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her family want and sin.

These are he in the midst of them,
And as they drew back their garment hem,
For fear of defilement, "to here," said he,
The images ye have made of me.

Thus wrote the living Lowell of Boston, but the dead ear and heart of 'tis commercial Churches have not yet heard or felt its force.

DR. MCGLYNN AND THE PAPACY. Dr. McGlynn, of New York, the Roman priest who was suspended from his priestly functions by order of Cardinal Cimeoni, of the Roman Propaganda, on account of his advocacy of the single tax, anti-poverty, political and social teachings of Henry George, after a period of comparative quiet, has come to the front again. It was supposed that after a period of rest, with the subsidence of public interest in him and his Church-relations, he would be quietly reinstated in his priestly functions, and under the disciplinary methods, so well understood by all former recalcitrant subjects of papal authority, would sink his manhood and his independence, and permit the Italian Propaganda to extinguish his American citizenship and right of personal thinking.

The dictum of papacy has always been "slaves or cyphers!" Take your choice! But according to American logic, "if slaves, then cyphers." Both the Catholic and the Protestant world, witnessing this prolonged contest between an American priest of Dr. McGlynn's mental calibre and moral force, and the tyrannical assumptions of the Italian papacy, have expected not only the humiliation but the obliteration of Dr. McGlynn.

Some close friends of both the Doctor and the papacy have sought a reconciliation between the two, and among them some high officials in the Church. The truth has been, and is, that the suspended priest has a large following among both Papists and Protestants, not only in New York, but throughout the country. That following, like its leader, has become dangerous to the supremacy of the religious machine, which only exists by the crushing out of the individual manhood and making its subjects puppets to chronicle the will of the Propaganda and the man-pope as its head.

Not only the spirit of the age, but the very genius of American free-thought, speech, and institutions, revolt at any dictation from an Italian conclave sitting by the banks of the Tiber, touching home governmental questions or policy. The spirit of the "Monroe doctrine," which declares non-interference by any and all foreign powers with the affairs of this continent, is becoming stronger with the lapse of every decade, and with the growth of true American principles and practice.

Emancipate the Roman Catholic conscience from its thralldom to a faith in the spiritual power of the Pope and Propaganda to send its soul to a future hell of torment, and Romanism as a power in American society, or as a menace to our civil liberties would cease at once. Papal Italy would have no more influence among us than Papal Spain or any other foreign government. The equal comity of all nations would condition our intercourse with it. But its cathedrals, churches, parochial schools, colleges, nunneries, army of priests with their confessionals, all subjugating and controlling the individual conscience through the claim and the teaching that St. Peter holds the keys of the soul's future paradise, and that the cardinals, archbishops, bishops, and priests have authority to remit or to refuse to remit sins and thus condition the soul to pass the gates of paradise, or to be relegated to purgatory and from thence to an endless hell—all these tend to keep the conscience of American citizens of that faith, in abject submission to any and all claims of the Italian Pope, himself a subject of the Italian civil government. It is an unwise, un-American, and dangerous doctrine.

Dr. McGlynn has not surrendered his American birthright. And further—he declares that he never will. The papacy has made of him a martyr to American manhood with its right of citizenship. The martyr has not been inveigled to Rome and defies the machine authority which ordered him there. His reply to the papal mandate, ordering his presence in Rome, was a cable dispatch to Cardinal Simeoni in these words:

I will not go to Rome. I will not condemn the doctrine that I have uttered. I have no case before your tribunal. I have not and will not appeal to your tribunal, and if kind friends have made recourse for me, I revoke and repudiate it.

Well done, Dr. McGlynn, the American citizen! We have no particular sympathy with your social, civil, and financial

policy as so admirably stated and defended by yourself and Henry George, nor with your religious views and sentiments, but we have a great sympathy with, and admiration for, you as a man and an American citizen. Had you lived in any papal country in Europe, during the reign of papacy, your brave words would have given you a taste of inquisitorial tortures, and the speedy coronation of your soul by means of a fiery chariot known as an *auto da fe*.

An immense meeting of the friends and admirers of Dr. McGlynn was held in the large hall of Cooper Union, New York, on Sunday evening, the 22d ult. The stalwart American ex-priest gave the entire history of his suspension as a priest, and the efforts made by others for his reinstatement. The closing sentences of his long and able speech voice his present position and indicate what the future action of the assuming Pope and cardinals will be. We make the extract from the report of the speech found in the columns of the New York World, of the 23d ult. It is a volume of truth which the American people should read and heed.

Dr. McGlynn next proceeded to arraign the Roman Catholic clergy of this country for their alleged political alliance with Tammany Hall. He condemned them in strong terms and said that they had sold themselves in hope of getting public money for their parochial schools. He said that instead of attending to the salvation of souls they were giving their time to building a system of schools antagonistic to the public school system, where children were crammed with religion but received practically no education. His arraignment of the parochial school system was extremely severe. In speaking of his own case, he said: "I have an idea that the rumors concerning my restoration are the work of certain laymen who are trying to make trouble for Archbishop Corrigan at Rome on questions entirely foreign to my case, and not in my interest. I also believe that persons high in the Church at Rome, have been interested in this matter on promise of certain valuable considerations or bribes. As for my going to Rome, I say I am not going to Rome!"

I say further that none of the people have any right to speak for me. I am no longer at the beck and call of the Pope and archbishop. They have thrown me out. I am no longer of them. Rome is a long way from here and it costs a great deal of money to go there, and a great deal to live when once there. I deny their right to order me to come to Rome like a mere mental—a slave. When I do go to Rome I shall go at my own convenience and not because I am ordered."

ORGANIZATION.

The organization of Spiritualists into some compact, representative body where its members can find an approximately correct census, its forces can be utilized for the propagandism of truth, and unity and harmony can be secured throughout the country, seems to be in the air. Our correspondence—both private and for our columns—seems to be impregnated with the topic. It is not confined by class or locality. The great need seems to be impressed upon brain and spirit.

Some of our thinking and observing friends see a great loss of force in the present disorganized condition of the spiritual following. The truth they love is on the defensive, has been upon the defensive, against all the enginery of a concerted, compacted creedalism which is exhausting all its forces to prevent such an organization of Spiritualism as will disclose to the world the emptiness of their credal sepulchre of all true spiritual knowledge and life.

Church organizations, as at present conducted, represent an old form from which the life has departed. Their leaders know it. Their creeds are mired with the ignorance and superstition of dead ages. The living world of thought, knowledge, soul, and spiritual force, has left these old skeletons of a dead formalism behind. To-day they have a commercial and social vitality only. In their work of propagandism they are seeking what is lost, some spiritual life and they are taking advantage of the unorganized condition of Spiritualism to gather its disciples into their folds. The honied word of "Liberalism" lingers upon clerical lips. Their clergy are preaching, more and more, not the creeds and dogmas of a quarter or half century ago, but philosophic platitudes, the ethics of social life, the grandeur of this progressive age, and the portents of to-day. This line of preaching is so different from the old that thousands of Spiritualists, with a philosophy and an absolute knowledge by personal experience of the truth, have connected themselves with these liberal Churches. And

they are welcomed heartily, not only to membership, but to the societies which these organizations have created to keep themselves from social death.

Spiritualists, who think and observe, are taking note of these facts. They see in them a question of absorption into an old pulseless formalism with its commercial machinery, its greed of power, and its continued supremacy in society and fashionable life; or else an organization which shall, like a bugle blast, rally the spiritual hosts to a common standard, and proclaim the living gospel of spiritual life and unity to a waiting, expectant world.

Spiritualism is either true or false. There is no middle ground. If true, it is the grandest, the sublimest truth that ever dawned on the intellects and hearts of suffering, dying humanity. Sinai and Calvary, as interpreted by Christianity to-day, are cast into the shade even of the gloaming light of the dawning of its eternal morning. It is the outcome truth and philosophy of all the past of the race. It proclaims as truth, palpably proven, the unity, the living, disclosed, practical unity of the race incarnate and incarnate. The exchange of earthly vestments for spiritual robing does not disturb existing loves, friendships, social unities, and activities, or any of the spiritual forces which make spirit superior to matter in any of its varied organized forms. The brain of man comprehends its simple philosophy and harmony, and finds in them a true solution of the problem of life. The heart leaps to embrace it and finds in it the solace and comfort which the sense of immortality within the soul craves. All the physical senses—these material inlets to the spiritual censorious or consciousness—bear witness to its truth. And thus the triune nature, in each and all its parts, powers and functions, testifies in unison to the substantial verity of the spiritual philosophy.

If it is false, then nothing else can be proved true by any attribute or sense of man. Faith—which is believing what you do not and can not know—is the fundamental basis of the old philosophy, full of confessed errors and mysteries. It is dominant in all antagonizing religions and sects of religious organization. It has no standard of knowledge, and can not have by its very nature. Brahma, Buddha, Confucius, Jesus, Mohammed, Greek, Roman, Protestant with its subdivisions into numberless sects, are all built upon faith. The quality of the faith has always led to polemical battles and too often to the sword. Millions of the human race have been tortured and slaughtered through the inspiration of one faith antagonized by an inflamed zeal for another faith. Christianity itself, ostensibly founded upon the teachings of "The Prince of Peace," has worn bloody garments down the centuries of history. The faith of one Christian sect has been baptized with the blood of another sect. What prophet wrote that this faith religion was to come to the world "with garments rolled in blood?"

To-day knowledge supplants faith. Why then should Spiritualists ally themselves to this old, dying system by enrolling their names upon its Churchly records? Why not unteiled send out upon the air the pure white flag voicing the universal brotherhood, the unit nature of the All-Father's family in all ages and in all existences, and emblazon upon its folds the one fundamental fact of our philosophy, KNOWLEDGE!

That the trend is in the direction of organization all our correspondence, the platform discussions, and the columns of our contemporaries disclose. Are these simply the responsive echoes of our living brothers and sisters in the spirit summerland? Are the great minds and souls leading this movement on the higher shore of the mortal, sending out these reconnoitering voices? This to us is the most important question. Difficulties are also finding voice. They are not few but many. We have weighed them—are weighing them. We may consider some of the more important in a subsequent article. But if this general movement along the line is but a skirmish, a reconnaissance, then the movement which will soon follow from the spirit side, will force the conflict with long-entrenched error, and the contest between knowledge and faith will not cease until the truth is crowned, and a superstitious reverence for the old and false is deconstructed.

Written for The Better Way.

IS THERE AN IMMORTALITY FOR BEASTS AND BIRDS?

HON. A. H. RICHMOND.

"Lo, the poor Indian, whose untutored mind
Sees God in clouds or hears him in the wind:
His soul proud science never taught to stray
Far as the solar walk or milky way,
But thinks—admitted to that equal sky,
His faithful dog shall bear him company."

—POPE.

"The more I become acquainted with men the
better I like dogs." MME. DE STAEL.

In this life we derive so much pleasure from our associations with animals and birds, they enter so largely into our affections, friendships, and amusements that we can hardly conceive of a future world of happiness where we would be deprived of their companionship. An Eden of flowers and foliage would be dreary indeed if there were no singing birds among its green groves and eudearing bowers. To our finite taste and conceptions the boundless fields of elysium would be like desert wastes of solitude without the flocks and herds that enliven our earthly landscapes. Even the fragile forms of butterflies among the flowers and the hum of insect wings among the trees add an inexpressible charm to earth scenes and homes, and unless our mentality is radically changed in the unknown land of the mysterious future, sadly would we miss the companionship of the lower orders of life if they were not found among the gardens, fields, groves, and associations of the life to come. While the mentality of animals, birds, and insects differ materially from that of men, yet is it anything more than in degree? What we believe to be immortal in the soul of man is our memory, love, reason, powers of reflection, and consciousness of personality. An individual ego, capable of inner retrospection and of reasoning subjectively, and being able to analyze our emotions and intellectual acts and to make our reason itself the subject of objective mental inquiry.

So far as we are able to determine, all animals, birds, and even insects possess these mental attributes in a greater or less degree. Who can doubt the memory, affection, and reasoning faculties of the faithful dog.

"Whose honest heart is still his master's own.
Who labors, fights, lives, breathes for him alone."

Yet unthoughted falls, unnoticed all his worth,
Denied in heaven the soul he held on earth."

And these faculties are apparent in a greater or less degree in all classes of animate life. Those animals trained for exhibition certainly not only manifest them, but also show that they can be educated, cultivated, and increased to an extent but little less limited than those of some of the lowest races of men. The elephant and anthropoid apes of Africa manifest an intelligence and capability of reasoning almost, if not quite equal to that of the Obongos, a race of dwarf negroes, who live in the dense forests of the dark continent. No argument is necessary to prove to the observant mind that all the members of the animal kingdom reason, remember, and reflect, love, and hate, fear and fear not, in a manner very similar to man. That they can be taught to obey laws and restrictions, and when so taught are conscious of acts of disobedience to their master's commands, and often manifest penitence for their sins of omission or commission.

"While man, vain insect hopes to be forgiven,
And claims for himself a sole exclusive heaven."

Who has not observed that domestic animals and birds, and even those "ferocious nature," when tamed and subjugated to man, can and do by acts and articulate sounds make known their wants, pleasures, pains, and fears to those who have the control of them. The plaintive whine of a favorite dog or the mew of a pet cat often says, "please open the door" as plainly as human tongue could utter it and is equally as well understood by the members of a household. Multitudes of like instances are familiar to all and in these we see that animals can not only form connected ideas, but can convey them to man, "showing that the same ideas are passing at the same time through the minds of man and animal, and that therefore they must possess the same faculties, though to a different extent."

An old cynical philosopher once said that "language was an invention of man to conceal his ideas and hide his emotions;" and although this may be true as to human articulations, it is not true in the utterance of beast or bird. Who has not listened to the loud note of warning by the mother hen when she sees a hawk hovering over her infant brood and observed how well it is understood by her callow offspring, and the quiet cluck of maternal affection as she gathers them in safety under her wings? What farmer's boy is so dull as not to know the difference in the loud, shrill peep, peep of alarm of the fledgling that has strayed away beyond the limits of parental protection, compared with the low peep of contentment when it is by the mother's side or nestling beneath her covering wings? There is no concealment of thought or emotion there; falsehood is unknown in the vocabulary of the lower orders of animate life, and this language is as well understood by the human listeners as their own vernacular and thus is there a communication of ideas between man and his humble companions to whom he denies nature's free gift of immortality.

"See all nature made for me, the Lord of creation cries:
See man for me the pampered goose replies."

Why is not the claim of the goose as just and logical as that of man? And who shall say of the two mentalities with like attributes of love, memory, and reason, although they may be of different degrees, this shall be annihilated while the other shall live forever?

In insect life we also find the same evidences of mental attributes that we do in man; vastly inferior in degree it is true, yet equally marked and generous in their impulses, as are those of savage men. Man has a physical organ called a brain, supposed to be the seat of thought—the abiding place of the soul. Now, while insects do not have this brain, yet they possess a system of ganglions or nerves which perform all the functions of a brain necessary to their humble life and conditions. They certainly reason, love, hate, and remember. Their affection for their offspring in some cases would put to shame the selfishness of man, while their industry and apparent forethought has been wrought into proverbs to teach man to imitate them.

"Go to the ant thou sluggard; consider her ways and be wise," was Solomon's admonition to a large class of humanity, who claim the sole inheritance of immortality, by what lawyers would call a very defective title either in law or equity? To the student of entomology the history of ant life reads like a fairy tale. The habits and customs of ants so closely resemble those of human civilization that they are absolutely startling. Rev. J. G. Wood, M. A. F. L. S., in his charming book, "Man and Beast," says:

"The ants have armies commanded by officers, who issue their orders, insist upon obedience, and on the march will not permit any of the privates to stray from the ranks. There are some ants which till the ground, weed it, plant the particular grain on which they feed, cut it when ripe and store it away in their subterranean granaries. There are ants which are arrant slaveholders; they make systematic raids on the nests of other ants, carry off the yet unbatched eggs and rear them in their own nests to be their servants."

As wonderful as these narrations are, the learned author might have also said that ants are dairy men. They keep as cows a small insect known to science as the "aphis raticum," which secretes a saccharine matter called "honey dew," take them to their nest and feed and attend them as carefully as a dairy farmer does his cattle. In all this the *formicans* or ants certainly manifest mental attributes similar to man. They think, reason, love, hate, and remember and what becomes of that mentality after death? Is man alone immortal? If so, why? These questions are asked for the purpose of eliciting thoughtful answers from those who have reflected upon this most interesting yet complicated subject. The subject is most complicated for the reason that if immortality is the destiny of all mentality then it will be shared alike by the beasts of prey and their harmless victims, by the poisonous reptiles as well as the birds that make our groves vocal with song, by the noxious insect with its venomous sting as the butterfly with its harmless instincts and painted wings. And if, as it is believed by many Spiritualists, the soul of man enters the unknown world unchanged in its evil propensities and impulses, then so would it be with all of the lesser mentalities of animal and insect life. If the vicious man carries with him beyond the grave his depravity of intellect, so would the cobra's propensity to use its fangs and the wasp its sting. It is true they would have no physical body to distill their poison, yet the disposition to use them would be there, and if like man, they preserved their personalities, would not the fields, groves, and gardens of elysium, so much talked of by mediums, be filled with noxious reptiles, insects, and ravenous beasts of prey? Is there not a hidden meaning in the words of the medium of Nazareth "that the time should come when the lion and the lamb shall lie down together and the little child shall lead them?"

Where then shall we fix the bounds of the gift of immortality? Who knows? What has spirit knowledge and communications imparted to us? Is it for man alone or for beasts and birds and all animated beings? I would very much like to hear the views of older Spiritualists than myself, who may have knowledge of matters that I know not of and which I am anxiously striving to attain.

I know that that eminent Spiritualist, Brother Talmage, of Brooklyn, in a sermon from which I publish an extract on pages ninety-two, ninety-three, and ninety-four of my book, "What I saw at Cassadaga Lake," gives a glowing and blood-curdling description of the occupation of spirits in heaven, but somehow I do not see the logic of it. It looks a little as if the sensational divine had drawn on his imagination for his facts, and the credulity of his hearers for their approval, yet I believe it is something like some communications I have read as coming from the spirit world through mediumistic influence. What do Spiritualists know of a certainty of a spirit world, except the demonstrated fact that there is such a world and that our friends there can and do, to a limited extent, communicate with us. But what

of the country, its inhabitants, and their occupations in spirit life?

It is true that I am willing to trust my future to that being who has spread the landscapes of earth, painted the flowers, given songs to the birds and jeweled the human heart with the loves and friendships of this life, yet I fail to know more if the knowledge is within the scope of spirit manifestations or the philosophy of our beautiful religion. Is it true or but a poet's fancy that

"God will never quench His spark divine
Whether within some glorious orb it shine,
Or lightens up the sparrow's tender gaze,
Who leads his poor blind master through the maze
Of this dark world, and when that task is o'er
Sleeps on his humble grave to wake no more."

Written for The Better Way.

TWILIGHT MUSINGS.

M. V. ROSECRANS.

To-night we have been sitting in our office thinking. We thought of the years that had come and gone since we were a boy just starting out in life; of our hopes and aspirations for the future. We thought of the years that had come and gone since the world began (if it ever had a beginning); we thought of the ages and ages that had passed on each moment of time laden with histories, sweeping on to form a stepping-stone to eternity; we thought of the things that have passed into oblivion, as well as of the things that are present and yet to come. Strange things are constantly occurring on this mundane sphere of ours. One-half the world knows nothing as to how the other half lives. Some may live in palatial residences surrounded seemingly by all the comforts of life, yet inside those grand walls life is often sad and sorrowing, while inside the mud daubed walls of the poor and lonely may be found love, joy, peace, and contentment.

How many scenes of joy and sorrow have we passed through during the years ago? One of these comes up before our mind and begs expression at our hands to-night. It is one that made an impression that can never be effaced. We will tell it as best we can.

Some years ago we were called to the home of an aged friend. He was lying on his bed sick and weak. He knew that he must soon close his eyes in death to open them again in the bright summerland. During his long life of labor and toil he had accumulated quite a property, which he desired to bequeath to his heirs in a just and equitable manner before his spirit departed from the old worn out house that had held it so long. For this purpose we were called in, that his wishes might be reduced by us to legal form.

After our work was finished in that line our old friend reached out his poor emaciated hand and with it clasped our own, while we could see the tears trickling down his old and wrinkled face. Said he: "I want to talk to you a short time while I can. I have passed through all the stages of life allotted to humanity here on earth. First an infant, then a boy full of mischief, fun, and tricks. Then came manhood, with its cares and burdens, and now you see me an old man of four-score years, again weak and helpless as an infant. I am about to enter a new life—a state of existence men know but little of. I have done many things that I am sorry that I did them, and I have done many things (not noted by the world at large) that add to my joy and peace in this, my dying hour. I am not afraid to die, for death is as natural as sleep, only of longer continuance. Dear old friend, I now call to mind the many little favors you have done for me free of charge and oh, how I would love to reward you for them all, as they deserve and merit. I have read and re-read your musings in our local papers and they have all taught me grand and noble lessons. They have done me more good than you have any idea or conception of. God bless you in your work, in the encouragement of thought, and in the incentive to growth and development. This is the last time that I can talk with you while in the mortal form, but I will come to you as an angel, and as I have the power, will impress you with good thoughts and good ideas. When comes to you the twilight hour and you are passive, your mind will call up before it this scene and this conversation. Then you will think of me, your old friend, again, and as you do this I will impress you what to do and what to say, to make men and women better, more kind and loving, and thus to cheer them in the hour of sadness and distress. Good-bye old friend, for a time! In a few short years you also will step into the boat and be wafted across the river, where I hope to meet you and again take you kindly by the hand and welcome you to my home." "Over There." We looked him steadily in the eyes as we pressed his hand for the last time on earth. Good-bye father W—! We will do our best to make men and women better men and women. We will dare to tell the truth, whether it is popular or not to do so. We will try to make them better, not by threats or taunts, not by laws revengeful and hateful in character, but by holding out to their darkened visions the lamp of truth and goodness, thus lighting them out of the mire of ignorance up into the beautiful roads that lead to hope, happiness, and heaven.

Farewell our aged brother! We will

think of you as we sit for impressions and may your welcome into the beautiful "Summerland home" compensate you for all the sorrows and pains of your earth life!

A few days passed and we called again at the house of our friend. There was an air of sorrow there. The persons in the room were moving about almost noiselessly. In the center of the room on two chairs rested a coffin. In that coffin in the sweet repose of death lay the body of our old friend. Then as we gazed upon it we knew his life work was done on earth. Those that knew and loved him were putting away the old garment or temple from which his spirit had gone to its home in the "Gleam-land." As they were putting the remains into the coffin there came into the room a woman more than seventy years of age. Her hair was white as snow. Her face was a type of love and goodness. In her hands she held a snow white pillow—an emblem of purity. Said she: "Poor dear husband! For more than half a century he has been kind to me; has furnished me with a good home and home comforts. He has nourished me in sickness and cheered me in sorrow and pain. Put this soft pillow under his head; it is all I can do for him now!"

Then loving hands placed the pillow under the head that was unconscious of the good deed, and with tears streaming down their faces, they stood by, while the poor woman bent over and kissed the cold brow and the lips of one who so long had lived by her side. Then kneeling down she prayed.

"Oh, God! For more than half a century have we walked over the hills and the valleys together. We have loved each other all this time. We have lived for each other and thus have our lives grown into one life. Oh, may thy angels take my husband in their loving hands and kindly lead him to his home—to our home that is to be, for I will not long be absent from the one I love. May that home be as good and as happy as the one he provided for me in the years ago, and let his love be the sun shine by which I shall know him among the many on the other shore that wait to welcome those that mourn."

When she arose every eye was wet with tears. She kissed his cold lips again and went into the little room where for so many years they had rested together, closed the door and left us with the dead.

"Put this under his poor old head," comes to our ears as a sad refrain to-night. "Put it under the bones that so often have ached with pain, lest they suffer in their narrow home."

Now comes an inspiration! "Judge, I am here! I told you I would come! I saw mother as she placed the white pillow under my old head! I saw that act of goodness, kindness, and love; that prayer of hers was heard by the angels and my home is a grand one. I impressed you to write as you have to-night. I did this, that you might know—that others might know—that what seems to be sorrow and misfortune is nothing but blessing in disguise; it is the opening up the way to a better, a purer, and a nobler life."

So to-night, in response to the heavenly thought and inspiration, we say, may the angels bless the loving, thoughtful woman and the man that is worthy of such love. May the little incident we have written and the glorious lesson that it teaches sink deep into the hearts of all our readers. May their loves and their deaths be as grand, as noble, and unselfish as was that of our aged friend. May tears of love be shed over their coffins; may loving hands place soft, pure, white pillows under their heads as kindly as did the loving ones place the one under our friend. May the prayers uttered over their remains be as loving, as beautiful, and unselfish as were those of the white-haired wife over the remains of her husband, as we call the remembrance of the same up before our mind as one of the grandest scenes we ever witnessed, as we call them all up before our vision for review at this solemn twilight hour.

Written for The Better Way.

METAGNOSTICISM AND EVOLUTION.

C. H. MURRAY.

Every person's information is made up of two kinds of knowledge. What we learn by actual experience through our sense perceptions, and what we acquire through other people's experience, which latter we accept on faith. It is needless to say that three-fourths of a cultivated person's knowledge is of the second-class, or imparted kind. For example, I have never been to London or Paris, yet I know that those cities are realities and know where they are located. It would be silly in me to deny their existence simply because I had never seen them. My knowledge of them rests upon the fact that their reality has been established by thousands of veracious people whose united testimony I am bound to respect and accept. And so with thousands of other things I know by proxy or at second-hand. One would have a dismal time of it, and not enough time, if he had to travel all over the world and verify every fact of information in order to make it available for his own purposes.

Of late years another kind of knowledge has come to man. In speaking of

this I wish to particularly distinguish between the knowledge of incarnated life and that due to incarnated intelligences. The knowledge of this world, whether of the first or second kind, is terrestrial knowledge; it comes from experience in earth life. But there is another kind of knowledge, above and beyond this terrestrial experience. This is truly metagnosticism or meta-noetics. This term is formed from the Greek prefix meta, which means above, or beyond, and gnosko, to know. It is the knowledge of things beyond the earth life. It is imparted to us by conscious incarnated intelligences that have passed from earth life and have the ability to communicate with us and relate to us what are the conditions in which they now exist, and what is the nature of the realms in which they reside. If I and a thousand of others receive similar information from these metaphysics—souls beyond this life am I not justified in affirming that I know they live, are near to us, interested in us, and that the spirit world with its cities and communities is a reality? I have never been there, I have never been incarnated, but if I can talk with those that are, is not that sufficient to learn from them? Would it not be as consistent for me to deny the existence of London or Paris as to deny the reality of the spirit world and to discredit everything that has been communicated in regard to it? Many of these metaphysics furnish irrefragable proof that they are former acquaintances or relatives. Their communications in respect to the spirit world, in general particulars coincide, and constitute for incarnated man a new kind of knowledge that is most appropriately denominated metagnosticism. It furnishes a new field for research and study and presents the universe to us in a new light. We are told that is the real world, and not a shadowy mirage that baffles the hope and eludes the pursuit of the soul. So we can declare on invincible evidence that metagnosticism furnishes proof that after the transient life of earth there is a greater, and, as far as we can ascertain, an eternal life.

I believe it was no fortuitous event that metagnosticism had its birth shortly before the promulgation of the evolution philosophy. Those sages who have discovered and published to the world the incontestable facts of evolution as shown by the phenomena of material things, have, in the main, exhausted their energy and reason in doing so. The nature of their labor required them to keep close to earth. So zealously have they studied the relations of the material universe that they doubt that there is any other to inquire about. Like wrestlers they have trained for a calling that disqualifies them from climbing. The most of them obstinately shut their eyes to the testimony and facts of metagnosticism. They say that if there is a future existence or anything beyond the present life they do not know it, and that they know nothing except what they can perceive by the senses, and so they call themselves agnostics or know-nothings. I have before me a recent lecture of one of these able gentlemen, in which he says: "There are considerations which make it impossible to prove the immortality of the soul. Reason can not fathom that which lies beyond the sphere of sense; it can not soar beyond the limitation of its own powers." There is no soaring required. Reason simply receives the information that is handed down and treats it with the same circumspection that any other facts are treated. Not only is it possible by these revelations to prove the immortality of the soul, but in view of the disclosures of evolution the time has come when it is imperative to do so. I have no hesitation in saying that the irrefutable conclusions of evolution, unsupplemented by the revelations and facts of Spiritualism would wreck the world. Let men generally come to a knowledge of the sweeping generalizations presented in the teachings of evolution, and fully appreciate their significance, and know nothing farther than the application of these teachings as adapted to the events of earth existence, and their hearts will turn to stone and the essence of life will be poisoned at its source.

Integrity in conduct largely depends upon faith in the integrity of nature; and if, either by false teachings or lack of knowledge man's faith is crippled or suppressed, the injury will appear in his life and actions. To carry man's history as far as the grave and write finis upon the tomb, is destructive of all noble enthusiasm and aspiration. It is death long prior to dissolution. The moral stamias of the individual and all the helpful incentives towards glorious achievement are paralyzed. More especially is this the case with those that have a hard struggle in life and have to bear grievous burdens. To them there must be some assurance that in the end there will be compensation and adjustment. If they have not the evidence that nature will carry her pledge of fealty farther than earth, the knowledge of evolution will furnish them but little consolation in their hour of trial. It may even arouse in them revolutionary sentiments that will goad them to anarchy or result in total individual demoralization. The congealing effects of a doctrine of unfulfillment that stops in its application at the things of sense and the present material life, will soon be disastrously and

forcibly apparent in all the affairs of this world, for in defiance of any theorizing to the contrary, the history of man shows that his course is greatly modified and his actions determined by his beliefs and sentiments; and where would be the solace, if you were working for starvation wages, to know that very remotely you originated in a protoplasm? As the doctrine of evolution as taught by all its great exponents, is only available to the end of mundane life, it presents to man as his highest ambition the acquisition and assimilation of material things. Here is where the doctrine, standing alone, is altogether inadequate to the wants of man. To attempt to make men satisfied or happy wholly by abstractions and philosophic speculations would be futile. The heart cries out for something more. The soul reaches out its hands in supplication and demands to know what is to come beyond this transient and perturbed existence. It can not be appeased to learn that all life sprang from a monad, and that by continual buffeting and suffering it has progressed to its present status, and that here the investigation ends. The evolutionists have groped their way through the night of life and having reached the dawn shut their eyes and say we can see nothing further they have crossed the dark continent and halting cry, there is nothing more to explore. Sad would it be for a yearning world if this were true; but on top of the researches of these sages stand the hopeful facts of a new era for man. Its revelations penetrate his nature like a sweet incense from heaven; they are to be his sustenance and salvation; they come to crown and complete the knowledge of evolution; they open the gates of time and show the human soul its road stretching away until it fades in the vast perspective of eternity; on the nearer ground are camped the sage, philosopher, and prophet; they gather round themselves the hosts of incarnated souls and discourse of a higher evolution. There the glad anthems of peace are sung, where spirits in harmony aspire to the light of supernal wisdom. The highest philosophy of earth is weak and fragile before the effulgent beauties of the knowledge that opens before the inquiring mind in the eternal realms. Let men, after acquiring their earth lesson, throw off their conceit and try to measure and appreciate what is to come. Then the dismal uncertainty that enshrouds them will be dispelled by the gospel of the new dispensation—the illuminated metagnosticism that comes from the higher spheres.

MARVELOUS THOUGHT-READING.

ING.

"Psychognosis" is the title which M. Guibal has adopted for a new and certainly very remarkable development of what is familiar to us under the name of the thought-reading process, says the London Daily News. The method adopted by M. Guibal may be briefly described, stating, by way of introduction, that one Saturday afternoon he submitted it to the severest and closest test to which it could be subjected at the hands of an audience composed mainly of press men and members of the medical profession, among whom was Dr. Bond, of Westminster Hospital.

Miss Greville, M. Guibal's medium, is a young lady of prepossessing appearance, clad in flowing white robes. After mesmerizing his subject, M. Guibal collected from his audience a dozen or so pieces of paper, on which they had written their several requests.

Then the seance began. M. Guibal never uttered a word. At a motion of his hand Miss Greville, whose eyes were undoubtedly closed, rose from her seat, descended the steps from the stage to the audience, and unhesitatingly made her way to a gentleman in the front row of the stalls, and taking a piece of paper and pencil from his hands, wrote the figures sixty-five. She next, simply guided by M. Guibal's hand, though sometimes he was behind her and sometimes in front, but never close to her, went to a gentleman and took off his hat. Finding her way to another gentleman she felt his pulse. From another she took an umbrella and gave three taps on the ground with it. She next took a pocketbook and selected a particular article, and from a cardcase belonging to another gentleman she extracted three cards and gave them to him. A well-known journalist had submitted a difficult task, which was to take his watch and chain and place it in Capt. Molesworth's pocket.

This was done without any hesitation. Other things were set her to do upon the stage, all of which were performed to the absolute satisfaction of those who had demanded them. Throughout the whole seance there was no faltering or hesitation, no rushing about with the hand of the medium tightly pressed to the forehead by another person, and then after a number of mistakes, biting by hook, or by crook, upon the right thing at last. The accuracy of each divination was as astonishing as the readiness with which it was accomplished.

There was no questioning the bona fides of the audience. They were mostly all known to each other, and, though they went in no unfriendly spirit of criticism, they did their best to test M. Guibal's ability. The requests of the audience were only known to those who wrote them and to M. Guibal himself, and they were not announced until each demand had been satisfied.—Two Worlds.

UNLOOKED-FOR CONVERSION.

To the Editor of The Better Way.

Although a stranger to you and also to your paper—having only recently become acquainted with the fact that such a thing existed—I feel a desire and a bounden duty to my fellow-men to relate an incident that occurred to me on my travels recently, and which brought absolute conviction to my mind that Spiritualism is a truth—a fact that can not be gainsaid.

I am quite an old man, but not too old to learn, it seems—especially when met face to face with facts that can not be stamped out of existence however much we may try or desire to do so.

It was on my way from Shelbyville, Ohio, to my home, Huntington, Ind., that near the close of a day, I was overtaken by inclement weather, and thus compelled to seek shelter somewhere for the night. I happened to find myself in the neighborhood of Mr. R. W. Bowman's nursery, and though a perfect stranger to the family, craved admittance, which was most cordially granted. I could not but feel at ease under such hospitality. Before long, I made the discovery that I had fallen among Spiritualists, and such who made no secret of their convictions. And to cap the climax a seance was held despite the presence of an unregenerate amongst them. Whether good spirits led me there to meet my earthly reward, or whether the family was impressed to make me one of their flock, must be left to speculation. Anyhow, I was invited to sit at a stand (table?) with Mr. Bowman and wife, the latter being the medium, it was said. In a few minutes the stand began tipping and then raps were heard very distinctly. I was told to ask questions—mentally if I chose, to prove to me that an occult power was replying and not the mortals sitting with me. I did so, and to my surprise and gratification all my questions were answered correctly, giving me comfort that I longed desired for—light that filled my soul with happiness. I truly felt that I had been regenerated—reborn.

Presently Mrs. Bowman was controlled by her Indian guide, "Sparkling Water," to give tests, as it were; at all events, names to give me further proof of this new science or revelation. First she mentioned two spirits that were present, namely: John and George. I recognized them as my father and brother. Then she said Betty and Peggy were present also. This, too, was correct; for the first was my wife and the latter my step-mother. Then the medium was entranced and began to impersonate somebody. She went through all the motions of a shoemaker, and suddenly turning to me, said: "This is your father, he was a shoemaker!" This was as true as truth could be related. Finally she described a rocking chair that was once my wife's favorite, this being given to her by my wife's spirit. It was true to the letter, and I had to own up. And I also did it in public acknowledgment; for here was a chance where deception was utterly impossible, these people knowing absolutely nothing about me, and could not have known, as we were all strangers to each other. And even if they did, they could not have known what questions I was mentally asking, and which were all answered correctly. I therefore say to all, seek in the spirit of humility, and light will be accorded to you. And such light means happiness.

TH. L. KEYSER.

Written for The Better Way.

BEAUTIFUL MANIFESTATIONS.

In the beautiful country in Switzerland, where I hail from, there is among the flowers one which always and in all times has been highly appreciated for its fragrance and unassuming appearance—the violet—the symbol of modesty.

There are violets among mankind in general, and among mediums in particular, and of such a one I received yesterday at my office in New York city, the following lines: "Dear Mr. H.: Would be pleased to meet you at Mrs. D.'s this eve. Hoping the weather and conditions in general may be favorable, I remain truly your friend, Susie Ueber." I went to the place indicated, a handsome mansion, where I was welcomed by Mrs. D., a dear and highly respected lady and friend of mine. Soon after arrived the medium known and esteemed by me and others as a violet. She informed me that she likewise invited Mr. and Mrs. Manneck, friends whom I know since a quarter of century.

We then took seats in the front parlor facing the windows on the Bushwick Boulevard. The electric street-lamp in front of the house drew sufficiently light through the lace-curtains into the room so that we could see each other distinctly. There was no cabinet, no shawl, blanket etc., put up in order to conceal the medium from view of her intimate friends. She sat on the right wing of the row; next to her, Mr. Manneck, whose silver-white hair fairly gleamed. I occupied the chair to his left, then followed Mrs. Manneck, and finally our hostess. A tin speaking-tube was placed in front of me between my chair and the window, and thus we waited, snug and nearly got disappointed, till at once one of the medium's control, "Sunshine," greeted us, talking through the tube. Sparks and lights appeared floating around, and to the right of the medium, between her and the window, a mist arose, taking the

shape of a human being, which after about thirty seconds' time, presented itself as a perfect young lady, recognized instantly as Ally, the daughter of Mr. and Mrs. Manneck. Her hand patted the cheeks of her dear father, who kissed her in return, and overwhelmed of joy, addressed her again and again as "my dear, dear child, my Addy, how happy I am." In his exclamation joined his wife full of emotion and motherly love, and I sat next to her, saw her melt away and reappear several times in succession, nodding affirmation to questions addressed to her by her parents, the medium, the hostess, and myself. After we sang again, another form arose which I recognized as my dear sister, clothed in radiant garments. I extended my hand and she silently laid her materialized hand in mine, then she withdrew it and touched with her finger the palm of my hand indicating a silent thought, as probably Christ did when he pointed out to Thomas the marks of the wounds. I then commenced to talk, to ask questions and expressing my joy without interruption and without waiting for assent, so as to prevent her dematerializing as long as possible. Like her companion she gradually dissolved in front of me. Whilst we conversed, I suddenly drew the medium's attention to another form taking shape of an elderly lady, recognized by Mr. Manneck as his mother. In reply to his exclamation in the German tongue: "I knew you would come to visit your son," she answered in the same language, "Yes my son, and happy I am to be able to do so," and when he asked her to bless him, she held her outstretched hands over his head, then knelt to his feet, pressing her hand together as imploring the highest to benefit and bless her son from whom she had to part when he was a small boy.

Next came his mother-in-law, no married men can escape them, we are sure of them either here or beyond the river. She etherialized also in front of him, and after he welcomed her, she glided past me to join her daughter, who sat to my left. Finally a large stately radiant female spirit, not being recognized, neither able to make her identity known, came and went like the preceding ones.

As I said the medium enjoyed and talked to our visiting friends the same as we did, and likewise did she take part in our conversation, which now took place with our friends who became now invisible, but talked to us through the tin tube.

There was again "Sunshine" who inquired "how we liked it," and whether we were pleased with the efforts of the control spirits, she graciously accepted our thanks, and made some remarks in her usual amiable and spicy manner, which were far less than complimentary to me. Nevertheless I had to take them in because they were correct in every respect.

Her father "Ski-wan-kee," expressed his joy to meet us again and praised his heaven, consisting of happy hunting-grounds, which he graphically described with all its contents and surroundings. Dr. DeCrenlen, a well informed savant and physician, who belongs to the medium's band, gave his advice, and made philosophical remarks pertaining to Spiritualism and its theories. I inquired of this manifesting intelligence the reason why events which I was predicted to be soon realized, have not come to pass, and received the answer, that spirits like mortals, promise certain things, which, notwithstanding their efforts, meet with failure, and that, as soon as conceived by spirits, may be years in our computation of time. My dear sister confirmed her having again succeeded in showing herself to me, and to help in spreading the truths of communion between spirits and mortals.

Henry W. Beecher, treated the growth of Spiritualism, his numerous private and public adherents and sittings which take place among Church members, who are greatly benefited by the practical demonstrations of the miracles and wonders related in the Old and New Testament as well as the doctrine of the immortality of the soul. Then spoke an Italian girl in the Pyemontese dialect, followed by a Spanish world-renowned Corymbus of former times, who died poor and forsaken in the western metropolis. And last, but not least, manifested himself through the tin tube a noble Indian chief, who again mentioned how he was murdered and thought of revenge, which feeling, however, he subdued, and replaced by that of sympathetic love for his work as missionary to the great and sublime cause of Spiritualism.

After the sitting, our amiable hostess invited us to partake of some refreshments. Neither she nor the medium anticipated any pecuniary remuneration or advertisement of her generosity, friendliness, or mediumistic power, and I, my dear sir and brother, did not tell you all about this in order to advertise a "materialization show," but for sake of the truth and genuineness of the phase of direct speaking power through the occult mediumistic agency of the modest violet, Susie Ueber. All I ask is a scientific investigation of the phenomena, whether they are the outcome of a sub-conscious duplex of the medium, the psychologized elementaries and astral shells, or what they purport to be—departed spirits communicating with mortals.

Other considerations as delusions, hallucinations, etc., are out of the question, as I, as well as my friends, are during the sittings, just as normal and uninfluenced as I am now, while describing what I saw, heard, and felt, since my investigating the phenomena of Spiritualism.

Brooklyn, N. Y.

NOTABLE MANIFESTATIONS OF SPIRIT-POWER.

ROBERT COOPER.

The formation of paraffin moulds by spirit agency appears to be one of the things of the past. This, according to our ideas, is to be regretted, as it was a phase of phenomena that was conclusive of abnormal action, and afforded evidential and tangible results to refer to as a proof of its operation. I witnessed in America what I believe has not elsewhere occurred, the production of these moulds in the presence of a public assemblage. I must premise by observing that the late Professor Denton called on Mrs. Hardy, a prominent Boston medium, and asked to be allowed to try an experiment. Assent being accorded, Mr. Denton asked for a bucket of hot and a bucket of cold water.

These being provided he introduced some paraffin wax into the hot water and placed the buckets under the table, which he covered with a cloth. He then requested Mrs. Hardy and her husband, who were present, to place their hands on the table, and after sitting a short time, on looking, the mould of a finger was found in the cold water. By prolonging the sitting, moulds of hands were obtained. Mrs. Hardy, he it observed, did not know the object of Professor Denton's visit when he called, and he accordingly was highly gratified with the result and gave an account of it in the Press. Further experiment followed with like success, when it was at length decided, owing to the interest existing on the subject, to make a trial in public.

Accordingly it was arranged that a meeting under the auspices of the late Dr. H. F. Gardner, should take place on Sunday evening in the large Laine Hall, the headquarters of Materialism. There were between four and five hundred persons present, amongst whom were several prominent Bostonians. On the platform two vessels were provided, one containing hot and the other cold water. Into the hot water some paraffin wax was placed, and the bucket was then placed by two committee men, selected from the audience, on a scale and its weight registered. The vessels were then placed underneath a table, which was covered with a cloth. All being ready, Mrs. Hardy came on the platform and took her seat at the table, placing her hands thereon. The light was then subdued, but not to such an extent as to prevent the medium being seen. The audience remained in a state of comparative silence for some twenty minutes, when raps were heard, and on looking under the table two moulds of hands were found in the cold water. The hot water vessel was then weighed and found to be deficient, which deficiency was made up by placing the moulds in the scale, forming a conclusive proof that the moulds were made from the wax provided, and were not previously made and introduced surreptitiously into the cold water, as some skeptics suggested. The moulds being somewhat collapsed and unfit for casting, a second trial took place, when two perfect moulds were obtained. The following morning an account of the seance appeared in "The Boston Herald" under the heading, "Mrs. Hardy Triumphant." Mrs. Hardy's integrity in the matter had been called in question by certain "old Spiritualists," who are as hypercritical as our modern Psychical Researchers, and this public experiment of Mrs. Hardy's abnormal powers was regarded as a proof of the genuineness of her mediumship and a refutation of the slanders of her accusers. Hence the significance of the heading to the "Herald" article.

A curious incident occurred whilst I was staying at the Spiritualists' Home, Boston. A medium named Ripley brought in a bouquet, saying he was instructed by his guides to give us each a flower, which he did. Whilst holding the flowers in our hands, preparatory to taking our seats for a seance, Mrs. Julia Carpenter, a well-known medium, gave a sudden start and exclamation, when it was found that a small glass vase had been placed in her hand and the flower transferred to it. It was not known where the vase came from. I knew Mrs. Carpenter well and can vouch for her honesty.—Light.

A DREAM LEADS TO FINDING A BODY.

The following is taken from the Springfield Republican: At West Warren the body of little Delia Quintal was found after terrible agony of forty-eight hours' duration. It was thought that if the body was in the river it could not be recovered until the water had been drawn down, but one forenoon about 9 o'clock, a Frenchman named Felix Mosseau, went to Mr. Quintal and said that he had dreamed during the night where the body lay, and that he would find it before noon.

Taking a barrel, he knocked out both heads, and, getting into a boat, was rowed to the spot where he thought he had seen the child; then putting the barrel down into the water at the end of the boat, he leaned over it, and, covering

his head with a sheet, was rowed around for about half an hour, when he discovered the body, with the chain resting on a stone, in the still water of a large bend made by the river as it runs by the end of No. 4 mill. This proves conclusively that Delia must have slipped from the plank in attempting to cross the brook and was swept down into the river by the current.

This place had been dragged with grappling hooks two days, and there were marks on the underclothing showing where the grappling hooks had caught hold, but had torn out without raising the body. There are also scratches on the legs evidently caused by the hooks. On the top of the head, a little to one side, is a large bruise which was probably made when she fell into the brook. The body was at first placed on the bank when it was taken out of the water to await the arrival of Coroner Hodgkins, of East Brookfield, but it was afterward carried to the parents' home, where the inquest was held and a verdict of accidental drowning was rendered.

There is no indication of fright in the expression of the face or any thing to show that for a moment little Delia realized her fate, and at first glance one would think the child asleep. When the body was taken to the house, and Mrs. Quintal realized that the terrible suspense as to the fate of her daughter was over, her self-control gave way, and it was necessary to call a physician to quiet her, but after a little rest she will come out all right.

J. B. P., of Holyoke, Mass., who sent to The Journal the clipping copied above, accompanied it with these remarks: "The spirit of Mosseau saw the place. Neither the child nor any spirit out of the body told him. He was rode to the spot where he thought he saw the child. You know that I feel sure I can travel through sleep, in which I see things that my normal self can not see."

ANOTHER SUGGESTION.

To the Editor of The Better Way.

Judging by the frequent references to the subject of organization in THE BETTER WAY and other spiritualistic papers, there seems to be no doubt that the Spiritualists of the present day recognize its necessity and the great benefit it would prove to our cause and that the principal obstruction in the way of its consummation consists in the difficulty of formulating a platform of profession and faith, which would prove acceptable to the great body of Spiritualists.

In my opinion no declaration will command general support, which does not distinctly, in language not to be misunderstood, present the difference of religious principles which separates us from other sects and denominations, and especially so, if it neglects to make our phenomenal experiences the cornerstone of our structure.

I can therefore not agree with the proposition made by Mr. W. J. Matthews in the issue of THE BETTER WAY of October 31st, as the principles there expressed, though excellent and proper for a social or political organization, lack that specific ethical declaration, which the world will know and has a right to demand before giving its adherences.

While in all matters aside from our spiritual philosophy we should act untrammelled and independent of each other, in that we should stand shoulder to shoulder and give expression to it in bold and unequivocal language.

As there is said to be wisdom in a multitude of council, grant me the privilege to express in the much-loved BETTER WAY a set of principles with which I think a majority of Spiritualists will agree, promising, however, that I give them not in a spirit of dictation, but simply as a suggestion. They are as follows:

1. As created and dependent beings we believe in a creative and overruling power, which we call "God," whose attributes are wisdom, justice, and all-embracing love.
2. That we are created in his image, with like capabilities for perfection.
3. That being free agents, with the heavenly gift of ever-deepening conscience as unerring guide, our progress to perfection and consequent happiness depends solely upon ourselves.
4. That we believe unflinchingly in the immortality of the soul.
5. That what is called "death" is but the portal to a higher state of existence, with beneficent opportunities greatly multiplied.
6. We affirm, because we have abundant sensible proof, that under suitable conditions, not yet well understood, spirits can and do return in various forms and hold intelligent communications with us mortals.
7. We believe that all persons are possessed of some discernment of spirit influence, but only a few of that degree, through which spirits are enabled to manifest themselves.
8. We recognize universal love and charity as the guiding star to spiritual development and to a just intercourse with our fellow-men.
- And lastly, we connect, as foreign to our cause, all connection with hypnotism, Christian science, clairvoyance, and other kindredisms, which have harnessed light attached themselves to our cause, putting us in a false light before the world and hindering our progress.

Xenia, O.

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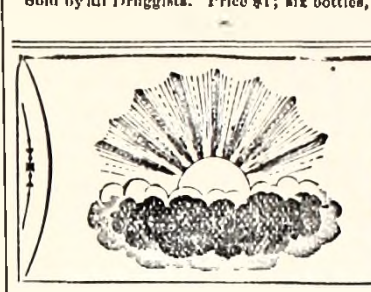
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Written for The Better Way. AFFIRMATIONS OF THE SPIRITUAL PHILOSOPHY.

A. B. FRENCH—NO. 4.

Having affirmed the divinity of the universe and also of man, we are now prepared to take another step forward. Hence we lay down a third proposition.

III. That man is immortal. Herein we face the materialistic philosophy of the age and again maintain the unerring certainty of our intuitions. No one fact shines out more clearly in all man's history and traditions than his universal consciousness of endless life. Weeping love refuses to give to death all the heart holds dear. Even the poor savage will stand by the ungarished grave of his loved ones and look wistfully after the arisen spirit. This sense of another life is so deeply imbedded in the human mind, no condition of time or place can blot it out. It precedes and succeeds civilization. It shines forth like a morning star over the birth and death of races and goes before and follows the path of empire. Man has never dropped so low he did not feel its power, nor has he ever climbed so high it did not prompt him to higher attainment. Savage and sage are alike thrilled by its majesty and force. Not less in the warm tropics than in the cold north lands does it hold sway.

Moreover it is a positive intuition. It molds, creates, and forms. It does not follow him as a destroying angel or devastating tempest, scattering desolation and ruin in its path, but it has always and everywhere strengthened human hands and nerved human hearts to noble action. It is the hand-maid of hope, the mainspring of courage, and the genius of the heroic and God-like. Has man emphasized his intuition of the divine in his altars and temples? Equally potent has been the force of his sense of immortality displayed in the building and embellishing of his tombs. Here the hand of art has toiled unceasingly. Here every resource of the mind exhausted to express the hope the heart so keenly feels.

Moreover this intuition is confirmed by the most common facts in human life and experience. They do not in all instances rise to the dignity of positive demonstration, but are nevertheless so many finger-marks along the stony path of life, pointing to an undying consciousness beyond death's damp valley.

Take as an example the faculty of memory. It is one of the most marked powers of the human mind—a storehouse the infinite intelligence has built in each soul. Here we deposit all the gathered jewels along our curious life journey. Here the hopes which have inspired and the disappointments that have wounded are all laid away from the gaze of the impertinent and the touch of the intruder. None but the reverent or the angel of solitude can enter this citadel wherein memory deposits her treasures. Now let us contemplate for a moment in the light of the preceding proposition our remembrance of the dead. This is one of the strongest passions of the human heart. Love never

forgets. Over every grave and by each tomb memory keeps its watch-fires burning. We follow our dear ones to death's river and when they push on and are lost in the shadowy stream we wander sadly up and down its banks and sigh for their departure.

Now if there be intelligence in this universe, which has outrolled and evolved human life, and if death is the end of conscious existence, why this love and remembrance of the dead? Why man so formed that he refuses to accept the inevitable decree? Could not an intelligent God have created him devoid of this intuition of another life? Could he not have so formed him that when life went out in darkness love's fountains would cease to flow and memory's lights to shine? Why torture him with hopes never to be realized and loves for which there is no fruition? The instincts of the bird are fully met when it migrates toward a warmer clime. Are the intuitions of man an empty illusion?

Moreover a future life seems clearly intimated by the incompleteness of our present existence. The lower order of nature find the perfection of all their imperfections in a life still higher, as the fin of the fish, in the wing of the bird, or the animal in the evolution of the human. But where in this world can we look for a completion of the incomplete in man's life? Yet within, around, about us the imperfect and unrealized haunts us a grim and silent spectre. We are not permitted to linger in any oasis or shaded spot on the journey from the cradle to the grave.

Childhood's joys are momentary. It soon grows dissatisfied with its toys. Youth's pleasures can not and do not last. Our life sun only halts briefly at the meridian for us to battle with our cares. Nothing in this momentary life fully satisfies the aspiring soul. No home is complete. Behind tapestry and damask shadows gather. Over porch and attic clouds cast their gloom. No position is permanent in life. Moss gathers around the gilded throne of kings, and anon the king himself goes out a homeless wanderer from the broken and falling tower. However large man's fortune, the man himself soon grows larger and dissatisfied. One draught at the spring of knowledge creates a thirst for more until the soul has drunk earthly fountains dry, and with parched lips and trembling hand it smites the frowning rock, girding an eternal ocean for waters no mortal stream can give. In short we dwell amid the imperfect asking for protection. We live in the transient, seeking the eternal. We are clothed upon with the mortal, demanding immortality. Why this defect between man and his environment? The wing of the bird finds an unmapped ocean of air wherein to fly. Is there no eternal atmosphere in which souls may expand?

Written for The Better Way.
 INTELLIGENCE IN THE ATOM.
 ELIZA LAMB MARTIN.

For two centuries the scientific world has been searching for the origin of life. Two great schools have sprung up. One with Prof. Tyndall at its head advocates the theory that "life can only come from pre-existing life," while the other, through its leader, Dr. H. C. Bastian, declares that "matter spontaneously generates life."

Both schools have contributed much valuable knowledge to the world as the result of their various experiments, but neither has succeeded in finding the exact point where life began or informed us from what source it originated. Recently scientists and thinkers, among whom we find Mr. Edison, are modestly putting forth an entirely new theory concerning life's origin. They claim that the atom is imbued with the life principle; that it holds potentially the soul of man; that matter and spirit are one and inseparable, and that the origin of both is a mystery still undiscovered within the realm of causation.

According to this new theory our planet must have dropped into space from some parent source, as an acorn falls from the tree fully endowed with every attribute that goes to make up a perfect humanity, or we must admit that the acorn is more perfectly equipped for its mission than our planet itself. It would be rather illogical to claim for a result more than we find in the cause. To claim for the acorn and every seed the earth has produced more than we claim for the earth itself.

If we follow the geologist to the very substratum of the earth nowhere will we be able to find anything that proves that life was transmitted to matter from any source without, but everywhere we find evidence that life was evolved from within. The universal law of growth confronts us on every hand, whose method is ever from within outward. The atom not only has the germ of life stored within, but it has intelligence as well.

The innate intelligence of the atoms is continually forcing them into combinations in order that the intelligence may more perfectly manifest itself. Atoms combine in the mineral kingdom in order that definite results may be produced. They disintegrate and combine again each result, showing a more perfect manifestation of intelligence, a higher form of life, and a correspondingly finer form of substance. This process continues through vegetable and animal, until we have man, who stands

and questions nature and his own being's origin and destiny. His intelligence represents the combined intelligence of every atom of which his body is composed. This aggregation is variously termed mind, the soul, and the spirit.

The very first glimpse we get of our planet reveals what seems to be a chaotic scourging of the elements. A fierce and terrible conflict is going on among the atoms. But it was not a waste of effort. Every movement was subserving a grand and wise purpose. It was the breaking up preparatory to the laying of the foundation of humanity. Through countless ages has the process gone on working out the purpose slowly but surely. Never for one second departing from the plan; never making one mistake. "Whatever is, is right," and has a right to be here, and more, everything is made to contribute its strength to the fulfillment of the original promise and design.

Infinite wisdom knows no flaws, no breaks, no interruptions. That which our short-ranged vision calls evil is but the merest incident of growth. It is an important agent in the fulfillment of the purpose in the carrying-out of the plan. It is the wise teacher that is compelling the atom to choose the better way. All that is called sin is the result of the atom getting into inharmonious relations, and is just as necessary to the consummation of character as the dust and dirt and filings in the machine shop are requisite adjuncts in the process of building a steam-engine. The raspings and grindings are imperial events in these industrial times when man is being built. As filings and dirt accumulate in the machine shop, so sin, with all its result, springs out of the infinite necessity of things. The terrible tyrannies and cruelties of plutocracy, the helplessness and hunger and woe of democracy are absolute and necessary factors in this great process of man-building. They are the blows and throes and the wrenchings that result in character. Nature knows her business; she keeps steadily and steadily at her work of arranging her atoms until the combination shall be perfect. She will never be satisfied until she produces an enlightened, complete, and perfect man. "Groping" is the command given to each atom, "struggle, stumble, together in confusion and pain, until you find that which you need. Until you find that environment that joyously, painlessly, and happily bestows just the atom or combination of atoms that you need for your upbuilding. Strive for it, search for it until you get it, but get it you must." Does this seem crude and hard? Are you appalled when the turbulence, the agitations, the antagonisms, and the competitions swell into great waves and rocking society, threaten to break down its frame-work? If so, remember the eternal power of goodness and wisdom is with us. There was never a time when combinations were so rich in intelligence, when they were so capable of enjoyment or had so much at their command as they have to-day.

Standards were never so high or ideals so perfect as they are now. There were never such wise heads, such good hearts, and such noble characters as are with us at the present time, and the natural result must be grander achievement than any previous age has ever witnessed.

Written for The Better Way.
 THINKING, DOING, WHAT AND HOW.
 W. WINES SARGENT—NO. 15.

It may seem too persistent and somewhat inopportune to spread before the modern Spiritualist the errancy of past spiritualistic thought, belief, and worship. Should these articles escape the notice of that class which still lingers in the lap of belief only, a review and criticism, although weak, should contain a lesson for those who have taken a new departure of thought, predicated on knowledge observed in and deduced from spirit phenomena.

The burden of effort in articles from number eleven to the present has been to suggest bases, of which the orthodox Spiritualist should give respectful consideration, while seeking the duties of physical life and attempting to feed the yearnings and aspirations of the human heart and soul.

While the great desire and purpose is to mollify the general prejudices against what is sometimes called "ghostism," yet if carefully followed by the modern thinker he will be better prepared for considering the subject matter which the closing articles of this series will contain.

In view of the natural origin of form, heredity and the potency of the law of heredity, critics of present symbolisms should be lenient; overflowing with charity in judgment instead of being bitter with condemnation when criticizing the idolatries which still cling to Christian worship. The most advanced and correct thinkers of to-day in any special line of thought will, in a degree, be an object of commiseration to-morrow. All past history affirms this.

From the dawn of man-intellect to that period where unification of all life forces places the integral man in harmonious relationship to intuitional life and light, the great effort has been, and ever will be, for germ-thought to strive, struggle, and secure a place in that harmonious plane. Men may not be

cognizant of this, but it comprises all there is in life's activities, whether in business, social, educational, or religious sphere of action. Everywhere in all circumstances individual mind-power must do the work necessary to consummate the design of creation, of which that mind is a part. The cry of heresy—infidelity—which is made to stand in place of reason and intelligence in most cases, is more the reflex of the expressor's weaknesses—shortcomings than it is the championing of the truth.

Most strange it is that reason, the bridled forces of mentality, which stands guard over all goodness within the sphere of the individual soul, should be denied so persistently free access to the mind and heart seeking good things and yearning for true happiness.

It is to the man of three-score years or more I wish to write most plainly now. You whom the autumnal tinge of age is creeping o'er the form. Your symbol forms are drawing to a close. The round of toiling years makes up the cycle of your time.

In early life you played with toys of art; You joyed in youthful dreams of better times to come.

To later find your troubles just begun. Your idol forms at times would seem to say, We lead thee on to teach the better way.

'Tis not the form we'd have thee stop and love. But principles of truth we strive to prove. Oh! man of three-score years or more, 'Tis now you wish you'd sensed this truth before.

You loved the form which shining dollar gave And lost the virtue which its worth could save. You loved the darning of your flesh and blood And missed the jewel in it always stood.

The darning form and jewel passed away In spite of all your wish that they would stay. Your faith, belief, must make you now declare That all that's left is simply vacant chair.

The form has gone, Oh! where? Oh! where! Now listen man of three-score years or more. While standing, waiting, on the western shore Of life to go from whence you know not where, And see if thought, with reason, can prepare A Noah's Ark in which you'll safely sail To life eternal through the misty veil.

The pronounced difference between orthodox Spiritualism and "ghost" or Modern Spiritualism, which is apparently so nauseating to many, is that in the first material form hath all the charm, awe, all the virtue in it, whereas in the second the spirit light doth shine so bright we only feel what is in it. The one sees Christ as a material personality; the other sees him as a spirit entity, the exponent of Christ principles which underlie the perfect relations of truth. The one recognizes the potency of flesh and blood and form; the other etherializes the form and spiritualizes the flesh. The one correlates God and man with belief and faith and ties the knot with miracle; the other joins them into one grand life and binds with cords of reason, so that we have to-day in the Christian world two principal factors attempting to reach the apex of spiritual experience and knowledge. The orthodox Spiritualist seeking that experience, disregarding the knowledge, through the avenues of matter and form, and hence the various sects within the organized Church arising from different interpretations as to the merits of water, wine, bread, blood, flesh, form, and ceremony as necessary adjuncts in transferring a soul from the here to the hereafter.

The other factor, Spiritualism *per se*, or Modern Spiritualism, through processes of reasoning recognizes matter in its multiplex form in symbols, not as generic causes leading to good results, but as incidental, transitory resultants of the ceaseless weaving of the universal mind—a condition, not a cause.

We must not forget to note that advocates of Spiritualism *per se* are nursing sectarian children, not born from parentage of faith and belief, as in the first instance, but from a sparing use or incomplete appropriation of the broad realm of reason which the theme demands and upon which it rests.

I propose in the two articles succeeding this to give special thought to orthodoxism as relating to present spiritual growth and religious attainment, to be followed by three articles devoted to modern spiritualistic thought, interpretation, and action, which will close the series of articles—thinking, doing, what, and how.

THE VETERAN SPIRITUALISTS' UNION.

To the Editor of The Better Way.

A public meeting of the V. S. U. was held November 23, 1891, at the Banner of Light Free Circle Room, Boston, Dr. H. B. Storer, presiding. The record of the previous meeting on October 27th, was read and approved. The clerk read the record of the special relief fund which had been contributed since our last meeting, four weeks ago, the amount being \$700 for special cases of need. Mr. Jacob Edson submitted to the meeting a condensed paper which is herewith annexed, made up from our printed circular of appeal, briefly setting forth the objects of the V. S. U., requirements as to membership, list of officers for 1891-2, etc.

It was voted, "that this paper with the record of this meeting be published in all of the spiritualistic press of the United States." The reading by the clerk of the special relief fund donations, names of donors, etc., showed that the practical work of the Union was becoming national—it comprising cities and towns from Maine to Louisiana, and from Boston and New York to San Francisco.

Voted that a standing notice of our public monthly meetings be put in the

spiritualistic papers as soon as a permanent place of meeting is secured.

A vote of thanks was given to Mrs. E. Mason, of Upper Red Hook, N. Y., for her gift of fifty or sixty books for the library connected with our proposed Museum of Phenomenal Productions for which many articles have been received by our historian, John S. Adams, Room No. 11, Banner of Light Building, Bosworth Street, Boston.

Mrs. H. S. Lake stated that M. S. Ayer, founder of the First Spiritual Temple, had signified his willingness for the Union to have the large upper room of the Temple for their museum, library, etc., and our historian was instructed to consult with Mr. Ayer in relation to this liberal proposal, and to accept of the same if no other disposition had been made of that room.

Treasurer Moses T. Dole informed us of the success that Mr. Andrew Cross, of Portland, Me., is meeting with abroad, in obtaining valuable articles for our museum. Mrs. Lyman, a lecturer from New York State, who has recently come to Boston and is located at No. 6 James Street, in the rooms formerly occupied by Dr. Buchanan, stated that she had heard in several cities of the benevolent work being done by our Union, and was pleased to unite with a society engaged in practically carrying out the great principle of true brotherhood; said she was conversant of the Jane S. Parsons needed relief case at Fort Fairfield, Me., and was pleased to learn that one of our benevolent friends had donated \$100 in monthly installments through the V. S. U. for that case of great need.

Mrs. M. T. Longley, our corresponding secretary, spoke of the good name and good will which our Union has, wherever she has been; said we were deserving of liberal encouragement because of the broad and noble philanthropic work in which the V. S. U. is engaged. Mrs. H. W. Cushman spoke of our proposed Spiritualists' Home, and knew of a lady who would give \$100 towards it. Mrs. Chapin said she would be one of twenty to give another \$100. Mr. Edson stated that the management still had the home in view. The plan they were seeking to obtain could be bought for \$5,500, the property had been sold within a few years for \$12,500. It is a very moderate price for such an estate; sufficiently retired from the main street to be quiet and free from dust, fare of 5 cents; in fact it is a place the V. S. U. would like in every particular. The amount needed to purchase and maintain this home would be \$30,000.

It was voted that the next public meeting of the Union be held the first Tuesday in January and thereafter each month on the first Tuesday.

The clerk stated the amount of special funds contributed to be \$1,670; life memberships, \$400, and annual memberships, \$175. Total, \$2,245 to date. To this amount Mr. Jacob Edson at the close of the meeting added \$50, to make Dr. F. L. H. Willis and Lyman C. Howe both life members. Wm. H. Banks, Clerk.

No. 77 State Street, Boston.

The objects of the Veteran Spiritualists' Union are to enroll, organize, and acquaint the advocates and adherents of Spiritualism; to aid, encourage, and inspire those who demonstrate and declare its truths, to gather, arrange, classify, and record the important facts connected with the movement, and the lives of those most active, earnest and able in its service. To solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the sick or destitute among its members, and to formulate plans for further action along lines consistent with the advance of modern thought.

Life membership shall be conditioned upon the fact that the person has paid into the treasury of the Union the sum of \$25.

General membership shall consist of all persons who have been open, avowed active adherents of Spiritualism for ten years, have signed (or authorized the clerk, in writing, to sign their names to) the by-laws, and have paid an annual due of one dollar.

Application for membership.—Being in sympathy with the objects of the Veteran Spiritualists' Union, and being eligible, according to the above conditions, I hereby authorize the clerk to enroll my name as a member, for which I enclose . . . dollar. Signature, residence, and date.

The following are the officers for 1891-2: President, Heman B. Storer; Vice-Presidents, Amos H. Richardson, Mrs. H. S. Lake, Chas. M. A. Twitchell; Clerk, William H. Banks; Corresponding Secretary, Mrs. Mary T. Longley; Treasurer, Moses T. Dole; Auditor, William D. Crockett; Trustees, Jacob Edson, Abby A. Woods, William Boyce, Christopher C. Shaw, Marcellus S. Ayer; Historian, John S. Adams; Director, James H. Lewis.

Notice to Subscribers.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

No STAMPS taken in payment for either subscriptions, advertisements, or books.

PERSONALS.

Contributions received: E. L. M., M. P. C., A. B. F.,

Next Sunday the Hon. Sidney Dean begins his second month's ministrations to the Union Society of this city.

Thanks for papers to H. W. C. and N. A. C.

"The Veil Removed" is the name of a neat-looking weekly magazine, published at Spring Hill, Kansas, at \$1.50 per year. Anna L. Moore is the editor and publisher, and the magazine is "descriptive of the spiritual phenomena of the Aher circle at Spring Hill.

"The Spirit World: Its inhabitants, nature, and philosophy" is an interesting book for those who delight in the sensuous or the objective of Spiritualism. For sale at this office. See adv. for particulars.

"Immortality Demonstrated," a pamphlet containing spirit messages from notable personages through the mediumship of Mrs. Carrie Twing, Pierre Keeler, and Dr. Stansbury, has reached its twenty-second edition. Price 50 cents. For sale by S. M. Baldwin, 1202 Pennsylvania Avenue, Washington, D. C.

Thanks to two correspondents for their warnings against pretended or fraudulent mediums; but both seem to have forgotten that their signatures are needed to enhance the value of such communications.

THE Rev. C. A. Bartol in a very able and interesting article in the December Arena, speaking of Darwin and his work says: "Charles Darwin, more than anyone else, has traced from structural beginnings the evolution of organic life. The 'long road from the oyster to Plato,' owning some breaks on the way, yet not missing the direction and unaltered trend, he has surveyed. He does not pretend to describe, formulate, or, even conceive, but only assumes, the prinaveal energy by which it was laid out and still runs on. But he has a lowliness in which veneration of the indescribable streams from a fathomless source. If he be not a theist by profession, he bows as gently before 'the perfect whole,' as at a shrine does the bishop in any cathedral, or a disciple of a pious school. 'Enter into thy closet.' Silence is the ear or whispering gallery of our speech to him or his to us. This communication, was clear and open for Darwin, though, like many a student, he never displayed or could lay it bare. The one in the universal is taught by this evolutionist and foremost scientist."

A MIRACULOUS CURE.

Honor to whom honor is due! When at Vandercock's Lake, Jackson, Mich., I met Mrs. Young, of Adrian (this lady is the wife of the Mr. Young) whose testimony to Dr. Dobson appeared some time since in the New Thought. She stated the same in substance as appeared in the testimonial; her husband was pronounced beyond recovery. Dr. Dobson restored him to health. She said "it seemed almost like a miracle."

Mr. Fenner, of Linesville, Penn., informed me at our late meeting that at one time he was given up to die. He ran down rapidly for weeks. No one understood his case. He made application to Dr. Dobson, and two months' treatment fully restored him. He said he had thought many times of writing the doctor and telling him of the valuable service he had rendered him, but had put it off until some more convenient time and would like me to do as much.

Mr. Fenner told me of a case of insanity in Linesville (I used to know the young lady) that was most distressing. After employing the "regulars" Dr. Dobson was applied to, and under his treatment the young lady was restored in a short time.

MATTHE E. HULL.

See ad. in another column.

MODERN SCIENCE.

Science comes to the front in the manufacture of grindstones. The best now made are composed of a mixture of pulverized quartz, powdered flint, powdered emery, and rubber. They outwear by many years any natural stone.

A new Swedish glass which contains phosphate and chlorine is said to have great advantages over other glass for use in microscopes and other fine lenses. It is of extreme hardness, and is susceptible of the finest polish.

The utilization of the power produced by the ebb and flow of the tides has been made in Havre to work turbine wheels which generate the power necessary to run the dynamos which furnish Paris with the electric light.

A solution called diamond ink has been invented, which enables one to write upon glass. It is necessary to allow it to remain upon the glass about fifteen minutes before wiping off.

There is more cancer in this section of the country than all the other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven cancer to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by P. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for the circulars and testimonials. Address P. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Correspondence.

Brooklyn, N. Y.

Our conference was again without its president, but the meeting opened promptly with Captain Dye in the chair.

Mr. George Deleage gave the opening address, which was well received, closing with the poem, "Decked with the Beauties here of Earth." Other speakers followed, who were all listened to with marked attention. Among those who made remarks were Mr. Bowen, Mrs. Judge Smith, Dr. Weeks, Captain Dye, Mrs. Ruggles, Mr. Miller, Mr. Crail, from St. Louis, and last, but not least, Dr. Perkins, from California, who, on taking the platform, remarked that all the preceding speakers had not said one word on the great and glorious work done by the ladies of the conference on November 10th, when the Ladies' Home Auxiliary to the Brooklyn Spiritual Association gave a grand concert. This certainly ought to receive mention in one of the secretary's reports, as the secretary of the conference also fills the same place at the auxiliary. Other officers are Mrs. Lucie J. Weiler, President; Mrs. Nourse, Vice-president; and Mrs. M. M. Clyde, Treasurer.

The Home Auxiliary was started mainly for the purpose of aiding the Brooklyn Spiritual Association in erecting a mediums' home, which offers the comforts and accommodations of a home to all mediums, or those coming to our city from a distance, and most especially ladies not wishing to go to a hotel, or not having friends to stay with. The Brooklyn Spiritual Association having leased the two upper floors of Broadway Hall, 20 and 20a Fulton Street, have fitted the upper floor into a home for the present, so that in the short space of a few months the temporary home stands completed and ready for occupancy at any time. They have a private parlor, with cabinet attached, in which seances and circles can be held any afternoon or evening through the week; furthermore, a bedroom, well equipped for anyone wishing to occupy such. And as soon as the association is out of debt the funds gained by the Ladies' Auxiliary will be put into a bank with the intention of erecting or buying a building of their own in which the Mediums' Home shall find a permanent place. The Home Auxiliary has given a series of entertainments, all of which are to help the home, and intend to give a large fair on December 17th, 18th and 19th. The concert on the 17th of last month was mainly for the benefit of the home, and was in reality a grand success. Mrs. Lucie J. Weiler, our worthy president, spared neither time nor pains to bring about everything in a harmonious shape, while Mr. and Mrs. Clyde were the ones we were indebted to for the "Daisy Song." Mrs. Bogert and Mrs. Omsland attended to the very important part of refreshments, and Mrs. Nourse, Mrs. Rockwood, Mrs. Lehenkrans, Mrs. Robinson, and Mrs. Van Valen on Committee of Arrangements. Altogether the Spiritualists and non-Spiritualists who were there had a royal good time, and the ladies are certain of raising so much money at the coming fair as to be able to wipe out the indebtedness of the association, and after January 1, 1892, hope to begin to lay by for their own building. E. P. K.

Chattanooga, Tenn.

Since the organization of the First Spiritual Church, South of Chattanooga, the society has been favored with four lectures by that brilliant speaker, Mrs. Helen Stuart-Richings. After her followed several local speakers. The attendance at all the meetings has been large. More good speakers and mediums are now needed to keep up the awakened interest, and it is hoped that we will be able to secure them. But in this letter it is not the purpose of the writer to speak of local affairs, but briefly to mention a very pleasant Sunday spent in Philadelphia on the 13th inst. In that city I was honored in being the invited guest of the general, whole-souled and ardent Spiritualists, Mr. and Mrs. Thos. M. Locke. Their elegant house is indeed a home, and upon one's entering its portals a feeling of harmony and rest and spirituality comes over the visitor. The one other inmate of this cheerful household is Miss Mary Callaway, a sister of Mrs. Locke, who is imbued with great enthusiasm for our cause as the test of the family. A cosy seance room is set apart for holding of regular circles, and which is used for no other purpose. It was a pleasure and joy indescribable to meet with the spirit friends who came during one of the circles I attended in that sacred apartment, and none that came to visit us were more welcome than little "Sunshine," the control of Mrs. Locke, who made us feel that we had indeed entered the "holy of holies."

On Sunday morning and evening your correspondent attended the meetings of the First Association of Spiritualists, where Mrs. A. M. Glading was the speaker, having ministered to the spiritual wants of the society during the months of October and November. The attendance in the morning was fair, and in the evening the large hall had its capacity tested. The subject for the morning discourse was "Sunshine." Not having had the pleasure of hearing Mrs. Glading's control, "Hoolah," in the space of nearly two years, it was gratifying to mark the great improvement made by this gifted medium, in her logical conclusions, her force and beauty of diction and her graceful and appropriate gestures and facial expressions. And what added greatly to the latter was that Hoolah spoke with her medium's eyes open, which, according to the former's statement, occurred for the first time since she controlled Mrs. Glading for speaking. At the close of the lecture Hoolah gave a great number of tests in detail, from the platform and among the audience, each one of which was publicly acknowledged as correct.

The evening exercises commenced with music and invocation; then followed the discourse on "Love thy neighbor as thyself," which was handled by spirit Hoolah in her usual happy and entertaining vein, the eyes of the medium being open as in the morning. Then followed many fine tests, which were recognized without exception. At the end of the discourse and during the tests Mrs. Glading was the recipient of much applause, and after the close of the meeting hand-shaking and congratulations were in order. The music by an excellent choir was perfect, and tended greatly to make good conditions. Mrs. Glading is a noble and conscientious worker in the great cause she represents. She speaks in Washington, D. C., in December, and in Baltimore in January. She is in better health than she has been for some years, and is able to do good and hard work during the winter and spring months. The South needs such an exponent of our truths, and we hope to see her in our section at some future time, and if neighboring towns could offer her engagements, I believe the lady could be induced to accept for the spring months.

PAUL R. ALBERT.

Ashley, O.

It gives me pleasure to report that Spiritualism in Ashley is healthy, vigorous, and progressive. This happy state is mainly the result of the recent campmeeting, and the fact that the cause here is in intelligent, aggressive hands.

Mrs. Sheehan gave a lecture in the Opera House on the evening of November 15th, that was highly appreciated by all present, and this includes the elite of Ashley's progressive thinkers.

Henry J. Sherman, of Eugene, O., the noted trumpet and test medium, held a dark seance recently at the residence of Mr. Will Randolph. The result was highly satisfactory to all present. Several voices spoke through the trumpet, one of them in particular being truly wonderful, claiming to be the spirit of an ancient Grecian giant who passed to spirit life several thousand years ago. This spirit spoke in tones deeper and louder than the power of any living man to imitate. Mr. Sherman will undoubtedly attend the camp next year.

Work on the program for the coming campmeeting continues. Lyman C. Howe is engaged for the first Sunday, and has promised to assist us as long as possible during the succeeding week. A. B. French has also promised to give us some dates as soon as possible. The association desires to engage a good platform test medium. Any such desiring to work with this vigorous young camp should be in communication with the secretary, T. H. Morehouse, Marengo, O. Mediums of all phases are invited to attend, hold seances, and work privately, as they may desire. We promise that an intelligent, sincere band of investigators will meet them half way in their efforts to demonstrate the facts of immortality. No effort will be spared to make the Ashley campmeeting the banner camp of the State. In fact, we expect to have the best camp north of the Ohio River, and will succeed if wise management, good talent, and a liberal expenditure of means will accomplish that result. H. C. MOREHOUSE.

Minneapolis, Minn.

Miss Abbie A. Judson addressed the Progressive Spiritualists at the Lodge Parlors last evening on "Elijah, in the body and out of the body." There was a large attendance, and the address was listened to with the closest attention. In substance she said: The Jews were a "peculiar people," in that they were peculiarly mediumistic. The leaders were mediums, as Moses, Joshua, and Samuel. Their writers were the same, as David, John, and Paul. Their seers were mediums, as Elijah and Daniel. Elijah was bold, stern, truthful and self-denying. As Savaonara boldly withstood Alexander VI., so Elijah withstood Ahab, who adored idols, instead of the great tutelary spirit of the race. Secluded in the desert Elijah learned the future from spirits, and then boldly rebuked his king. Being mortal he became fearful, and again sought solitude under a juniper tree. Powerful spiritual manifestations made him again ready to face the foe. When needful he was a healing medium.

Elisha was promised the same power if he should be clairvoyant at Elijah's death. He became so, and saw the spirit body of Elijah ascend to the spirit world. Nine hundred years later Elijah took control of the mediumistic cousin of the Nazarene, John the Baptist, and filled him with his own characteristics. John went "in the spirit and power of Elijah." Luke 1:17. His control ceased when Herod killed John's physical body. Later, at the marvelous materializing seance on the summit of Tabor, both Moses and Elijah appeared in form, and were seen by the three strongest mediums among the disciples, Peter, James, and John. This was his last appearance as recorded in the Jewish Bible.

Lockport, N. Y.

Mrs. Annie L. Robinson, of Lockport, N. Y., is a gifted woman. Her work here is a high sample for all societies. She combines some of the finest phases of mediumship, in happy variety, with intelligence, high aims, pure devotion to truth, and attractive womanly graces. She is a practical constructor and spiritual magnet that unites and harmonizes. I have seldom met with so happy variety of up and down in one person. She has done a splendid work for the cause in this city. The influence of her sphere reconciles personal differences, softens asperities, overcomes antagonisms, and inspires devotion and self-negation. She is modest and retiring. No taint of envy or jealousy appears in her words or acts. She has had choice elements with which to work, and some fine mediumistic talent to co-operate and encourage the work in Lockport. But she has the qualities to unite and utilize the best elements and keep the interest growing. If every town had such a worker, permanently located, we would soon see a new era in Spiritualism. The people do not tire of her intellectual charms. They love and esteem her more the longer she is with them.

Brother A. E. Doty owns the hall they use, and his heart is in the work, and his aims high. They have excellent music and social seasons to cement friendships and inspire emotions. Earnestness and good will preside at all their meetings. Radical thought and scientific truth have free opportunity on the platform, and religious sentiment seasons all. Reckless rant and vulgar wit are not at home among these faithful workers. They compel public respect without any compromise of conviction. An educated Catholic said last evening after the lecture that he was "satisfied that this was the coming religion." Wherever he went among the Spiritualists he found the world's reformers represented. He had been to Casadaga and observed that all the tendencies of its teachings were against vice in high places and organized abuses of power, and in favor of the rights of all men and all women. Honest devotion and high living will win the respect and confidence of the world. LYMAN C. HOWE.

Indianapolis, Ind.

The Indianapolis Association of Spiritualists, legally organized under the laws of Indiana, are pushing the work as never before, and the large and growing audience at Lorraine Hall will attest that fact. The month of November has been another of extraordinary success in many ways. Willard J. Hull, of Buffalo, N. Y., has been our speaker, and we would say on his behalf that he is an earnest, indefatigable worker in the cause he advocates. He is a true reformer in every sense of the word and a lecturer of profound thought and logic. He has manfully put his shoulders to the wheel and has freely and willingly helped the cause of Spiritualism, and deserves special credit for the work done in behalf of our society. Each Sunday evening's lecture has been followed by slate-writing phenomena by Hugh R. Moore, of our city. Some of the very remarkable manifestations being the tying together of two states and hanging them under the bright gas-jets of the hall, and getting wonderful results without touching the slates. One slate had no less than thirty names on it, and a dove carrying a scroll in its beak with the following words: "Kind spirit friends bring greetings from on high to the loved of the mundane sphere."

Others of our home talent will also assist in pushing the work of our association. Our speaker for December will be Mrs. Colby-Luther, and while serving us the State Association of Spiritualists will meet at Indianapolis December 12th, 13th and 14th, and we look forward with considerable interest to the work we may be able to accomplish during that time. B. F. SCHMIDT, Pres't.

Last Sunday was the closing of a series of

meetings held at Mansur Hall, this city, by the writer, commencing Sunday November 10th at 7 and 7:45 P. M. To say that a good field for a pioneer platform, test medium and demonstrator has been thoroughly established, is putting it mildly. Large audiences greeted me on each occasion, and it is a self-evident fact that many converts have been enrolled in our ranks, while hundreds of truth-seekers have been satisfied and reconciled to the cause of humanity. This city can support a first-class test medium and organizer. A hospitable public is in waiting. The demand is plenty of phenomenal demonstrations for investigators. I depart for Chicago to hold forth at Bricklayers' Hall, corner South Peoria and West Monroe Streets, for Sunday, December 6th, and continue indefinitely. More anon. G. G. W. VAN HORN.

Dayton, O.

Prof. Lashbrook has closed a very successful two months' engagement with the First Spiritual Society of Dayton, O. He commenced with an audience of thirty-seven at his first lecture; he closed with an audience numbering between two and three hundred, from which may be drawn some idea of his success as a worker in the cause of truth. On Sunday, the 22d, he met the Rev. McCauley, Dayton's brightest star in the ministry, in a discussion upon the Bible and the Bible-god. The reverend gentleman was placed at once on the defensive, and instead of defeating it to any great extent, his time was occupied in making apologies. He admitted that our ancestors were barbarians, and the God as portrayed was the best they could comprehend. Also that his brain was filled with what he did not know. The general verdict was that he was but as a child in the hands of a giant. The professor with his guides are not afraid of any of them. We take great pleasure in recommending him to any society needing a first-class speaker, he being a champion on bible questions.

On Saturday evening we gave our regular monthly hop and supper, which was very successful, both socially and financially. They are given under the name of The Young Men's Psychic Club.

During December, the society has engaged the services of Dr. U. D. Thomas, of Grand Rapids, Mich., under whose teachings we hope to make further advances in the cause of truth. Yours, WM. E. E. KATES.

Boise City, Idaho.

Jules Wallace, the medium from Australia, on November 10th at Capitol Hall entertained and mystified a large audience, comprised of Boise City's best people, the majority of which were skeptical regarding Spiritualism. The medium gave about thirty tests to different people present, giving full names, facts, incidents, etc., pertaining to their dead friends and relatives, which were acknowledged to be correct in every particular, and never failing in a single instance to pick out the people to whom the messages were addressed. He has set the people to thinking, and has created a sensation that will likely end in the organization of a spiritual society here, formed by some of the most prominent people. Mr. Wallace is indeed gifted with wonderful power, which was manifested in his private seances as well as at the public meeting. He leaves for Denver next week. Should he ever return to Boise he will always find a cordial welcome from the many friends that he made while in our midst. Yours, an investigator, AL. JONES.

Butler, Pa.

Mrs. Jennie B. Hagan-Jackson closed her engagement at Cosmopolitan Hall last evening. Her discourse was on Joan of Arc. Her graphic description of this wonderful character and of the work that she did led one to believe that it was not so good to live in times when ignorance, bigotry, and superstition held sway as even now.

Hypatia, the last of the Grecian philosophers, was portrayed as doing a work equally as wonderful in another direction, and for their recompense they both suffered an ignominious death in consequence thereof. The discourse was listened to with marked attention, and was very interesting throughout. Her impromptu poem displayed an unusual amount of oratory and wit, being a combination of subjects given by the audience, including the questions, "How many keys in Gabriel's trumpet?" and "Who is the chief among sinners?" If the lecturer's delineation of the latter subject should prove to be correct, it will be a cold day for the hypocrite when he steps over the boundary line. Mrs. J. W. WEEKS.

Ionia, Mich.

The Spiritualists of Ionia and vicinity have been invited by the friends of the cause at Lyons, to hold their fourth quarterly meeting at that place on Sunday, December 13, 1891. Morning service, 10:30, afternoon 2:30, and evening 7:00 o'clock. Hon. L. V. Moulton, of Grand Rapids, Mich., will be the orator of the day. The meeting to be held at the Town Hall, Lyons, Mich. Basket dinner at the hall. Friends from abroad are cordially invited to attend, and will find places to be entertained by notifying Mr. S. S. MARCY, Sec'y, Lyons, Mich.

Philadelphia, Pa.

Dr. Magoun and myself have been engaged in eastern fields of labor for some months past. We find the number of workers unflinching and the interest of the people increasing constantly, here as elsewhere. The doctor has been lecturing in this city for the past month, drawing interested audiences, among them many newly converted from the ranks of skepticism. He is open to engagements after December. Respectfully, MRS. ELEANOR MAGOON.

Peoria, Ills.

Prof. J. H. Randall, of Chicago, Missionary for the State Association of Spiritualists, is now serving The Peoria Progressive Association. All societies in the State wanting his services should write him at once. He is an able worker and should be kept busy. H. C. NICK, President.

Detroit, Mich.

A correspondent writes that Adrian B. Timrod and wife are holding meetings at Fraternity Hall with good success, especially in giving tests. The latter is also a good healer. They may be addressed for engagements at 307 Woodward Avenue, this city.

Bradford, Pa.

Mrs. E. Nugent and P. E. Marble write that Mr. Sprague delivered several interesting lectures in Bradford, resulting in an organization of a self-sustaining society with twenty-eight members as a nucleus. They characterize Mr. Sprague as a good medium and character, and bespeak for him the patronage of other communities desiring organization.

Oakland, Cal.

The Mission spiritual society of Oakville, Cal., had two splendid meetings on Sunday, November 15th. Mr. V. W. Martin, formerly a worker in the cause of Spiritualism, delivered a fine lecture in the afternoon, and Mrs. M. J. Hendy gave some psychometric readings in the evening. We are doing a great work and have large audiences. K. THOMPSON, Sec.

Is that so? THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only \$1.00 a year.

Cincinnati, O.

At the morning services of the Union Society last Sunday the Hon. Sidney Dean, speaker for the past, as well as the present month, lectured on spiritual evolution, comparing the past with the present, and showing how, step by step, man ascended from an almost animalistic nature to one of enlightenment and culture. Self-knowledge has been the medium, and "know thyself" is older than Pope. As in other things so dogmatic theology characterized the ages of the past, but by the fixed law of evolution man is emerging from an automaton to an individualized thinker. He makes improvements in machinery—does not hesitate to cast aside that used by his forefathers. Then why should he not do likewise in credal matters? It is true we should honor our parents, but there is no dishonor in improving upon their theories, or changing their old-fashioned school curriculum for an advanced one. There comes a time when all should judge for themselves. Such is the real spirit of evolution. If the same narrowness and bigotry of a thousand years ago were to dominate to-day, progress would be retarded. But increasing knowledge increases the perceptive faculties and causes man to reason. The brain becomes enlarged for higher purposes, and to force is added force. Knowledge has taken the place of faith, for knowledge has no weak joints in it. Faith is to believe that which we do not and can not know. It deals in mysteries. Knowledge does not. What was mysterious to our forefathers is not to us. The use of electricity, and the manifestations of the psychic force would have been regarded as satanic and supernatural. Yet there are records of the latter in the Bible. To past generations these were mysteries; but they are not mysteries to Spiritualists. We have evolved from the age of faith to one of knowledge. In like manner the spiritual in man—the soul—outgrows its animal appendage, the body with its sensuous tastes, feelings and desires. The soul comes to the front, and we begin to understand the meanings of many things pertaining to humanity, as injustice, selfishness, etc., and learn that love is the principle that should predominate. In fact there is no progress without it. Love is the purifying force in man, and through it we have been enabled to welcome these white-winged messengers from the beyond to-day. Spiritualism is the result of this soul evolution.—Frequent applause greeted the speaker during the delivery.

The evening address was a fine dissertation on the soul side of human nature, showing the progress of man through the quickening of the psychic powers. This can be readily gleaned from history by a little close observation, though we stumble against carnage and slaughter at every step. But through this means man has learned, and it is by war that wars will cease. It may appear as a strange proposition, but with the highest unfolding of intellectuality, the horrors and the eagerness of war also increase. And when we have attained such a proficiency in this respect that we are sure of our accomplishment war will come to an end. But out of war will come its opposite. Out of evil generally comes good, and if war is an evil, then good will be born out of it. History proves it in many instances. Our forefathers, for example, did not dream of the grand republic that would be born out of their struggle for liberty. Since then an interecine war has resulted in another step forward. Probably another will result in governmental purity. Evil then seems to be a part of the economy of nature, and there is no history but that discloses a law of evil in conjunction with the world's advance. Among it we find superstition beginning among savages and running through the race to religious sects now extant. But with enlightenment this also vanishes. The revolutions of astronomy have done much toward this end. The unseen has proved itself more potent than the seen. Every day discloses to the student some new law and destroys old superstitions. Besides the material universe with which we have discovered a mental, and a soul universe with which we have to deal. The first surrounds us as life in all its ramifications. In the second we find ourselves toying with mathematical problems, studying the higher forces in man, and their practicability. In the third or soul realm we reach the man himself, and through him the spiritual of nature—the so-called divine. Here we also touch on the emotional, the sympathetic, the will, and also where the moral predominates—that which is known as the conscience. The latter is the principle which guides and distinguishes right from wrong. It demands truth, and truth is purity. And any individual, philosophy, religion that attempts to break down the moral law in nature, will perish in the attempt. Everyone should heed it conscientiously and obey it. If the door of eternal life is opened to us and one spirit can return to us, all can; and thus we do not deny that evil spirits return with the good. But it is also true that man has a free will, and therefore permitted to judge of the nature of the spirits that come to him and select his associates. No intelligent man who exercises his reasoning faculties will accept a message of lies. Let "him try the spirits," as St. Paul admonishes. For there come also higher spirits who teach, aid and inspire for that which is not of the earth, earthy, but of the spiritual, the sublime, the pure and divine. This is our gospel, and it is one that advocates, teaches and admonishes to truth, to love and to purity.

Louisville, Ky.

W. Ruby writes that the First Spiritual Church meets every Sunday at 3 and 7:30 p. m. in Euclid Hall, Jefferson Street, between Sixth and Seventh, and the services are well attended. Geo. Heinsohn and Miss Baily lecture and give tests and have been for years with good results. The last two Sundays in January, 1891, Moses Hall will occupy the rostrum and Dr. Schlesinger will give tests.

Montpelier, Ind.

James Waugh writes that D. A. Herrick has been holding seances at "The Rustic," a villa in the suburbs, where good results were attained. Many of the best citizens were in attendance.

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In order to extend the circulation of my publications and place them in the reach of those who may wish to use them as holiday gifts, until January 1, 1892, the price will be reduced as follows: Religion of Man, and Ethics of Science—30 pages, finely bound in muslin, price \$1.50, reduced to \$1.00, postpaid. Psychical Science—This is the first attempt to classify the phenomena of Spiritualism, and outline a course for this study, 253 pages, muslin, price \$1.25, reduced to \$1.00, postpaid. From Soul to Soul—by Emma and Willie. A volume of poems, daintily bound, price \$1.50, reduced to \$1.00, postpaid. How Elvise saved the Baby; Conemaugh Flood of 1890, by Emma and Willie. Table form, heavy card paper, beautifully illustrated, 14 pages, price 50 cents, reduced to 25 cents, postpaid. The entire list sent to one order postpaid, for \$2.50, or with a Psychograph, with full directions for use, postpaid, for \$3.75. This offer will remain good only until Jan. 1. Address, THE WAY PUBLISHING CO., or, HUDSON TUTTLE, Berlin Heights, O.

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Women's Department.

Written for The Better Way.

HOPE.

Here blooms a flower unseen of human eye,
It fears not heat or cold or lowering sky;
Its blossoms spring up in the darkest night,
Its fragrance is in the moonlight's garish light.
Lightnings may flash and thunders roar
Billows may break upon a sea-girt shore:
Ships may be wrecked and friends may pass
But this sweet flower blooms from day to day.
Without this blossom springing in the breast,
How could poor mortals ever be at rest?
How could we live and bear our burdens here,
Without this flower of hope on our hearts to cheer?

Written for The Better Way.

A PLEA FOR OUR HOME.

Be it ever so humble, there's no place like home.

Mrs. Sigourney has truly said, "The strength of a nation—especially a republican nation—is in the intelligent and well-ordered homes of its people."

My plea is for our American homes. How swiftly is the glory of our hearthstones departing in these days of driving civilization, with its crowded cities, huge tenement houses, co-operative boarding-houses, social clubs, and a thousand and one demands in the form of pressing calls for charitable, social, and religious duties, all of which detract from the home life more and more each year, until the wife and mother, who wishes to keep abreast of the times and fulfill all the duties which call her, has so little time left for home life that she would hardly be entitled to the name which the Germans so much revere, "The House-Mother."

The question which arises is this: "Which shall be first in the hearts of our people? The charitable, religious, and social institutions, or the homes?"

I think we all realize there are moral, social, and even religious duties which we owe to our civilization. But let me say, not to the exclusion of home. "If well-ordered and intelligent homes are the strength of our nation," then home duties should be placed before all others; for home influences follow us all through life, affecting our thoughts and actions in the business and social world. In the early days of our colonial history, every married woman was indeed a "house-mother." Her mission seemed to be to supply an occupant for the cradle which was an ever-present feature of the living room, and was never relegated to the garret as in these modern days, because as fast as one occupant vacated it there was another ready to fill it. She must spin, weave, dye, and make all the garments worn by her numerous family as well as keep the linen closet supplied, bake, and brew, cure the meat, tend the dairy, make the soap and candles; and yet amid this endless round of toil and drudgery, the half of which I have not enumerated, she did not neglect the training of her children, her social, moral, or religious duties. And that the home life had at least a wholesome influence was attested by the happy circle of faces which gathered round the old fireplace, with blazing logs in the long winter evenings, where each member of the family took a share in the industry of home-keeping. Some one asks, "Would you have those primitive days and duties return?" I answer, "No! heaven forbid, but I would have woman liberated, as she is, from so many of the arduous tasks which filled the hearts and hands of her grandmothers and great grandmothers. Give her time and energy to the founding of a true home life. Her burdens are lightened by modern inventions; ingenuity and science have become her hand-maidens, and she is no longer held by the force of circumstances to the drudgery of the former housewife. Let her assume her true position as a home-maker, and as she has laid aside the under-occupations of the loom, the dairy, and the flax-wheel for the refining influences of music, literature, poetry, and art, so let her bend all her energies to founding homes that shall be the pride of our nation, instead of relegating the family cradle to the garret along with the spinning wheel and distaff of former days. No civilized nation is so rapidly outgrowing the home-life as the American. Even the French, who have no word in their language corresponding to our word home, surround their children with home influences more effectively than the Americans, while the English and Germans are notable home-makers.

A little sketch in the Boston Investigator illustrates a point I want to bring before the mothers, so I quote it here: "The Times tells of a woman in this city whose wealth, position, and godness fill her life with social and charitable occupations, but for more than six months it has been impossible to procure her presence anywhere on Saturday. She told one or two intimate friends the reason. One day my little daughter Constance, who is twelve years old, came into my room as I was hurriedly dressing to drive to a director's meeting of one of the charities in which I was interested. Her birthday had been the day before and she held in her hand a game—one of her presents. 'Oh, mamma,' she said full of eagerness, 'this is the loveliest game, do try it with me.' Her request, in my haste and absorption, seemed in the highest degree trivial to me, so I replied somewhat sharply, 'Oh, nonsense, Connie, this is board day at the hospital,

and I am shockingly late now.' I was standing at the mirror and saw in the glass how the little face fell and the light died out of it, as she said so wistfully: 'I wish you would sometimes have a day with me, mamma. The child's speech went through me like a knife. I never received so stinging a rebuke. Was it possible, in the pursuit of other duties, I was neglecting the one that should be chief? My drive to the hospital that morning was full of serious introspection and Connie has had my Saturdays ever since."

There is food for thought in this little incident, for most mothers can recall a parallel to it in their experience. Now, one little anecdote which may be overdrawn, but if our home life is crowded to the wall in the future as it has been in the past, this will illustrate the state of things in the near future. This happened in one of our large cities. The mother was occupied with literary pursuits as well as social, domestic, and religious duties. The father's occupation called him from home on one of the early morning trains, hence the children never saw him in the morning and home-coming was after all the children were in bed, so Sunday was the only time they had to become acquainted. One morning, however, the father was belated and upon opening the street door at nine o'clock he found one of his young hopefuls quarreling with a playmate. He ordered the child into the house, and upon his refusing to go, administered a slight chastisement with his cane. The indignant boy ran crying to his mother, who asked "what is the matter, my son?" "A man out there told me to go into the house, and when I wouldn't, he struck me!" "A man struck you, what man?" asked his mother. "Why that man that stays here Sundays!" sobbed the boy. What a travesty on our home life.

Home is not merely four square walls, and the interest of every member of the family should be identified with the home in such a manner as to make a separation of interests impossible within the sacred precincts of home. Our sons and daughters should be taught the noble art of home building, and instructed in all the little details that go to make up a harmonious whole. Fathers and mothers, who have had experience, should teach the future generation of home builders, how to construct homes that will be free from the little defects which marred their earlier efforts; teach them the use of chart and compass, so that their life boat may escape the shoals and narrows that so nearly swamped or stranded their own barges in the earlier day of the matrimonial voyage. Home-making and home-keeping is one of the arts and sciences, but alas, a much neglected one, yet it is the very foundation of moral and social purity, and I venture to say that if every child of this generation were surrounded with the proper home influences, the succeeding generations would be comparatively free from crime and immorality. Home and its elevating influences can never be overrated, and it alone can purify our present social system, and it is here that the false teachings of theology must be counteracted, and all true reforms must begin. Let us work for better homes and thus advance the true civilization.

Written for The Better Way.

THE HUMOR OF IT.

I had fair success in my occasional talks with friends on the subject they brought up—Spiritualism. I left the dear old mother somewhat better reconciled as to my future fate. But the fun came in when a Catholic family next door charged me with causing their house to shake (the night of the earthquake that was felt in several States recently). I had not known my power, truly! The husband in that house ran to the window, crying, "What is it?" The wife assured him at once. "It's just that—Spiritualists bein' next door!" After the morning paper had been read by the superstitious twain, the man told the joke to my father-in-law or stepfather (as you please to call him, being both) and it became a standing joke with him, charging me with bewitching the mice so that mother could not trap them, bringing stray waifs in the form of cats, rats, etc. I rather enjoyed the fun, it opened avenues for solid shots, and the nice old gent had forbidden the subject before my visit began. But he wants to investigate now, "to quiet his curiosity." Mother says and added, I'm willing for him to go to their (Spiritualist) hall and see for himself if he is curious.

I fully made one convert while away, and have one on the anxious seat since my return, besides having heard that a leading Episcopalian woman wants much to meet me. I have granted permission for a call. Let the good work move on, but let us enjoy the fun that sometimes comes, all good-naturedly.

THE ETHER OF THE INTERSTELLAR SPACES.

Ether belongs to the third root-state of matter—the spiral—and is ever in swift, silent, but progressive motion, throwing into spheres and groups the coarser elements that are suspended in solution (so to speak) within its depths. It moves in its eternal progress as a mighty surging tide, bearing hither and thither solitary worlds and here and there grouping them in constellations

and in systems, but always does so in regularity and with precision, as the tides of earth ebb and flow. Human imagination fails to grasp the stupendous idea, for men imagine the Universe to be a vast concavity wherein all the worlds play their allotted part, while to the seer it is vast, boundless, and incomparable; without horizon or boundary; geometrical figure may define it, but man's immortal part may gaze its fill and yet be insatiable.

Ether is not the vehicle of visible light, for that belongs only to the atmospheres of worlds. If man could be transported to a point midway between the worlds he would find himself (as far as mortal senses were concerned) in a vast darkness, soundless, sightless, and intensely cold.

Ether is a vehicle of the magneto-electric currents that generate and distribute light, but not a vehicle of light. Light is not possible in ether, for the particles that emit the luminosity generated by the terrific velocity of the magnetic currents, are wanting in the purer essence of the ether.

To a spirit the ether is luminous and the vehicle of myriad potencies.

Within the atmospheres of worlds we discern the twinklings of the stars and planets, the faint shimmer of the nebulae, and the pale gleam of the serpent folds of the Milky Way, but outside the atmospheres nothing of these are seen, for the light-carrying agent is absent.

Light travels in waves, but they are the waves of spiral motion, the most perfect of progressive undulation, and not simply up and down like the motion of a ship at sea.

It must be remembered that the magnetic currents start from earth, with a certain initial velocity, say of a quarter of a mile per second, and gradually increasing in the ratio as the square of the rarity of the atmosphere, until a velocity of 90,000 miles per second is attained; at this prodigious rate light is generated by the friction of the particles, and is concentrated in the solar atmosphere as a focus; from thence the returning current, electricity, carries it back again to earth, heightening en route the luminosity of the rays, and carrying upon its wings all vital energy, flings its power, its life, its light, and its myriad blessings upon the grateful earth. Thus we find reciprocity, the rule of eternal things.

Ether permeates all things that exist; even a glass vessel hermetically sealed, or the receiver of an air-pump exhausted of its atmospheric air, and there is therefore in nature no such thing as a perfect vacuum.

Ether can not be weighed by human means, its density nor specific gravity determined, and human scientists can learn thereof only through the clairvoyant or the seer.

Ether is a vehicle for thought, for by spiral undulations do the thought-waves flow, and blest is he who can discern them and receive them.—Medium and Daybreak.

OTHERS' THOUGHTS.

Some oblige as others insult. One is tempted to ask reparation of them for their services.—Napoleon I.

To know how to be silent is more difficult and more profitable than to know how to speak.—Fee.

From a confidence to an indiscretion there is only the difference between the ear and the tongue.—Pichot.

In experiencing the ills of nature one despises death; in learning the evils of society one despises life.—Chamfort.

We all have in our hearts a secret place where we keep, free from the contact of the world, our sweetest remembrances.—De Finod.

Patriotism is the last refuge of a scoundrel.—Johnson.

The lover in the husband may be lost.—Lord Lyttelton.

Women, like princes, find few real friends.—Lord Lyttelton.

Hell is paved with good intentions.—Johnson.

Now let us thank the eternal power: convinced.

That heaven but tries our virtue by affliction.

That oft the cloud that wraps the present hour

Serves but to brighten all our future days.

Where law ends, tyranny begins.—Pitt.

Who drives fat oxen should himself be fat.—Johnson.

Nor peace nor ease the heart can know, Which, like the needle true,

Turns at the touch of joy or woe, But, turning, trembles, too.

The hues of bliss more brightly glow Chastised by sabbler tints of woe.

Confidence is a plant of slow growth in an aged bosom.—William Pitt.

A fellow feeling makes one wondrous kind.—David Garrick.

The trappings of a monarchy would set up an ordinary commonwealth.—Johnson.

Sleep, baby, sleep: Thy father guards the sheep.

The mother shakes the dreamland tree, And from it falls sweet dreams for thee.

Sleep, baby, sleep.

MEETINGS.

Boston.—Dwight Hall, 311 Tremont street, opposite Berkeley. Spiritualist meetings at 8 p.m. every Sunday, 10 a.m. every Tuesday, 7 p.m. every Thursday, 10 a.m. every Saturday, 7 p.m. every Sunday. Public meetings every Sunday at 10 a.m. and 7 p.m. in the evening. Free admission. **Brooklyn, N. Y.**—The Brooklyn Progressive Spiritualist Society meets at Broadway Hall, 260 Broadway, every Sunday at 10 a.m. and 7 p.m. in the evening. Free admission. **Brooklyn, N. Y.**—The Brooklyn Progressive Spiritualist Society meets at Broadway Hall, 260 Broadway, every Sunday at 10 a.m. and 7 p.m. in the evening. Free admission. **Brooklyn, N. Y.**—The Brooklyn Progressive Spiritualist Society meets at Broadway Hall, 260 Broadway, every Sunday at 10 a.m. and 7 p.m. in the evening. Free admission.

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OPIMUM

Atlanta, Ga.

TOPICS OF THE TIME.

Written for The Better Way.
CHARLES CROWELL.

The movement known as the University Extension promises to become a highly important factor in the educational progress of the people of this country. The State of New York has been active in this direction, and Secretary Dewey has sent a circular to all prominent teachers and educators of that State, inviting suggestions and criticisms from all persons interested in the University Extension. The plan, as contained in the circular, which is an admirable one, is (condensed) as follows:

Information bureau—To answer, either personally or by correspondence, questions of all kinds pertaining to any phase of extension work, including not only university extension in its more limited sense, but also courses of reading, home study, examinations, and credentials, self-culture and all reputable movements at home and abroad for providing larger facilities for higher education outside college walls.

Extension library—This will include not only books, pamphlets, and serials pertaining to the various phases of extension work, but also syllabi, circulars, programs, blanks, and forms illustrative of methods and everything else obtainable in print which the most thorough student of the movement would find of interest. As most of the extension library will be duplicated, the second copies will be available for lending to extension workers throughout the State, who are unable to come to Albany to consult them. For students provision is made in traveling libraries and in loans of books to be kept from a month to a year.

Extension teachers—While the best work has been done by lecturers, who also conducted classes and corrected weekly papers, there will be some desirable teachers who will give only inspirational lectures, leaving pupils to get their facts chiefly from the books recommended; others, instead of lecturing, may be more successful in class-work, while still others may accomplish most by correspondence. Later there will doubtless be a distinct university extension faculty, representing the most successful teachers available for the work.

Examinations—Examinations are one of the most essential features of the plan. When a course is completed the university will give an examination, prepared by skillful and experienced examiners, and covering only the ground specified in the syllabus. A handbook of forty pages, fully explaining the system as used in the 441 academies of the State, is now ready and can be had free on application.

The proposed plan of work, if faithfully carried out, will prove of vast benefit, supplanting to a great extent much of the superficiality of the Chautauque movement, which in too many instances has proved to be a fruitless source of proselyting creedal work.

At the recent meeting of the American Ornithologists at the Museum of Natural History, in New York City, Theodore A. Schurr made the astounding declaration that on one occasion he counted in a single market in Baltimore about 1,000 song birds, including robins, thrushes, and meadow-larks, which a sudden change of temperature made unfit for eating; this clearly proving why there was such an alarming decrease in the number of American popular song birds. Mr. Schurr proposed a remedy for this by suggesting a plan by which farmers and the people in general be taught the value of song birds.

The death of William J. Florence, the actor, at Philadelphia, on November 19th, was the termination of an attack of pneumonia. He had contracted a cold during the early part of the week, so that he was scarcely able to appear in his part in the "Heirs at Law." Mr. Florence has been a familiar person on the American stage for the last forty-three years. In company with his wife he achieved an immediate reputation in England in 1856, where Mrs. Florence appeared as the first American comic actress upon an English stage in "Yankee Gal." His plays and songs are many; the latter for the most part being of a popular character, one of them, "Hobbling Around," having had a sale in its day of over 100,000. The last appearance of Mr. Florence here in Cincinnati was in company with Thomas Jefferson and Mrs. Drew, acting as Sir Lucius O'Trigger in "The Rivals." "The power of Mr. Florence," says one who knew him well, "was that of impersonation. He was imaginative and sympathetic; his style was flexible, and he had an unerring instinct as to the effect. The secret of his success lay in his profound feeling, guided by perfect taste and self-control. He was an actor of humanity, and he diffused an irresistible charm of truth and gentleness. His place was his own and it can never be filled."

Recently the Jarvis Street Baptist Church, of Toronto, Canada, asked the city authorities to assess and impose taxes on that church property, amounting to about \$1,000 a year. The reason for all such consistent actions of the Baptist Church are well stated by Dr. H. L. Wayland, editor of the National Baptist, in the Independent. "The key to

the situation is found in the fact that exemption from taxation, up to any certain amount, is exactly the same in practice and principle as a grant of money to the same amount. If it is right for the State to grant money to a religious body, then it is right for the State to exempt such a body from taxation; if not, then not. If my taxes amount to \$100, he who gives a receipted bill or a certificate of exemption gives me the equivalent of \$100 in cash. And, while the exemption of churches from taxation is erroneous in theory, it is no less harmful in practice. It has all the evils that would attend a grant of money, and it is less honorable and above board. And it all inures to the advantage of the Church, which is always asking favors of the State, and never asking in vain. Where the Protestant churches gain one dollar by exemption, the Roman Catholic gain at least ten. The amount of their church property is out of all proportion to the taxable property of their individual members. A congregation scarce any of whose members are taxed will have a lordly church or cathedral, which receives the care of the State, the benefit of roads, protection from fire, etc., without paying a cent of equivalent. And, the various principles once granted, no one can tell where we are to stop." Amen.

When Chief Justice Dudley died he bequeathed in his will a certain sum of money to Harvard College, that should be employed to secure a lecture once a year to the students on the "errors, idolatry, tyranny, superstitions, usurpations, heresies, and crying wickedness in high places of the Church of Rome." For thirty years past no such lecture has been given, the reason for its neglect being that the smallness of the fund would not permit it. But as the fund has grown, the question of this lecture has again risen to the front. The faculty, including the members of the divinity and law schools, have signed a protest, in which they set forth that it is wholly unbecoming and unjust to select the religious tenants of any student for attack. Rather than do this, they recommend the surrender of the whole trust. At a late meeting the president and fellows declined to commit the college to an endorsement of these demands, suggesting the following:

No lecturer could now with propriety use such language, adopt such views, or be inspired by such a spirit, as is disclosed by the expressions of the chief justice in drawing the third clause of his will. At the present time this subject should be, and doubtless will be, treated historically. Great changes have taken place in the opinion of theologians, scholars, and historians, not only in regard to the attitude of the Catholic Church, but also in regard to natural and revealed religion and the ordination of ministers. And the opportunity may well be taken in delivering this third lecture to soothe and allay the animosities and bitterness of the past, and deal with these questions in a broad, scholarly, and magnanimous spirit.

The difficult thing will be, as far as can be seen, to find a lecturer who shall adapt himself to the above suggestion and at the same time honestly fulfill the request of the donor.

While there are broadening evidences everywhere of the Church of to-day, imparting more than creedal crumbs to those who sit not at its board, specific evidences of a new and better life are manifesting themselves, that are delightful to all who hope to see the real spirit of the Nazarene as contained in his life and the sermon on the Mount applied to practical humanitarian ends. The latest and strongest of these is the combination of the New York pulpits and secular papers in an effort to make New York City a better place to live in—physically, morally, and religiously. Here met Jew and Christian, Protestant and Catholic, broad, high, and low Church on the common ground of working good to each one's neighbors, seventy-five pulpits with their pastors forgetting about the great unknown (?) future to listen to the demands of a starved present and past! Dr. Burrell, of Collegiate Church, said that the two greatest forces of modern cultivation are the pulpit and the press. In many ways they work along divergent lines, but they are not without interests in common. It goes without saying that the ministers are all concerned for the betterment of the social fabric. Their differences in creed and cultus have sometimes prevented their co-operation in practical beneficence; but editors are a homogeneous body of charitable gentlemen, who rally at the call of humanity and know no jealousies or bickerings. The harmony that prevails among them is something for ministers to copy and laymen to admire. It is the purpose of this modest combination of forces called "The Union for Concerted Moral Effort," to proceed from step to step in this endeavor until, whatever may happen to Chicago and Constantinople, this city of ours shall have air and food and shelter for all, and incidentally clean streets and clean politics.

The world could easily take care of itself if each of its great throbbing centres would look to its own health and morality.

him, is the great public microscope which enables every eye to see facts which would otherwise escape attention. When the press and the pulpit have educated public sentiment touching an evil, and the press has focalized public attention, he did not care how iniquitous that evil may be, the time will come when it is bound to consume away. Indeed, we sincerely hope that the reverend gentleman will apply forever, in all his sermons and life-work, the sentiment in this extract from his remarks.

Two weeks ago at midnight an acquaintance of mine was knocked down in the streets of New York and robbed. If I had happened along on one side and Rabbi Kohler on the other just as this man who had fallen among thieves was left insensible on the pavement, I should not have stood there over his prostrate form and asked Rabbi Kohler his views on the tariff. I should not have inquired whether he voted for Mr. Flower or Mr. Fassett. Neither should I have questioned him concerning the Thirty-nine Articles of the Westminster Confession. I should not have asked him whether he accepted the higher criticism, or whether he believed in the infallibility of the Pope. I should not have cared whether he was priest or Levite provided he was good Samaritan enough to help carry that man to the nearest refuge.

Rabbi Seligman said, as a Jewish minister, there was no higher object for religion to follow and to carry out than to save the lives of these young children. But speaking in behalf of his Jewish brethren, he would say he was exceedingly anxious that the free, fresh air of this land of liberty pervade every home and expand every chest of the thousands and tens of thousands of unhappy Israelites who are now fleeing before the cruel persecutions of Russia, and who come here to these hospitable shores for shelter for their lives, seeking sustenance and protection in this country, which has become the refuge of the oppressed of all sects and all races. Knowing Jewish history, he said these Jews in the once great Kingdom of Poland were thrifty, ambitious, big in stature and in ambition, and they contributed more than any other class of citizens to the wealth, the prosperity, and the intellectual rise and growth of that once noble country until they came into the clutches of the Czar, and he felt certain that from their coming here great benefits will accrue to this—our commonwealth. While a message of regret (owing to inability) from Sir Edwin Arnold contained the so characteristic attributes of him, quoted from his "Light of Asia":

"Pity and need
Make all flesh kin. There is no cast in blood
Which runneth of one hue, nor cast in tears
Which trickle salt with all."

May the time be speeded when the prophecy of Isaiah be fulfilled, the lamb shall lie down in peace and prosperity with the lion.

LITERARY.

All Around the Year, 1892. Entirely new design in colors, by J. Pauline Sunter. Printed on heavy cardboard, gilt edges, with chain, tassels, and ring. Size four and a half by five and a half inches. Boxed. Price 50 cents. This most charming calendar is composed of heavy, gilt-edged cards, tastily tied with white silk cord, and a delicate, silvered chain attached, by which they may be hung on the wall or elsewhere, and are so arranged on rings that they may be turned over as each month shall be needed for reference. As fresh in design—even outshining its brilliant host of predecessors, which have been sent out each year to the calendar-loving world—as it is fresh in the fair whiteness and the soft delicacy of its workmanship. Each card contains not only the calendar, but a design both charming and appropriate, and an equally timely sentiment. It is a study for an artist—in fact twelve studies in art, of original and beautiful designs, and worked out in the highest style of the printer's art. The drawings are in Mrs. Sunter's picturesque style and executed in sepia tint and color—so quaint, and bright, and sweet that one is charmed beyond expression. On the cover we are introduced to two quaint little figures, elbows on knees, as they sit reading in each other's eyes all the secrets of '92. Our February lot has outgrown St. Valentine it seems, and looks at Love's winged messenger as scornfully as tip-tilted nose and chubby cheeks will let her. "Here is a pretty state of things!" cried little Miss March, with downcast eyes, and curls wind-tossed in sweet disarray. Is it the same chubby maiden that we see later in all her June finery, holding high that month's own flower, and turned as though to chase the happy days that are gone with a "Wait, oh sunny days, here is a rose to take away with you?" With one shoe off and one shoe on, little Miss July peeps merrily from beneath her big hat, as she stands toe-deep in water. August must be seen to be appreciated—"tis the most 'fetching' of all. Gay December brings us back to our first two midgets, toasting their feet at the open fire in happy expectancy of Santa Claus, with little heads thrown back, while laughing eyes bid us a long farewell. Altogether, it is a charming piece of work, a thorough pleasure to the eye, and sure to win a welcome wherever it goes. They are of convenient size, four and one-fourth by five and a half inches, and in their neat boxes, take the lead among the calendars of the season. As a holiday gift, there is none prettier or daintier, equally suitable for the library and office, or "my lady's chamber."

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